The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

THIS WORLD OF OURS.

BY W. C. J. BAKKER.

This world of ours, if free from sin,
O! would it not be fair!
Sunshine above, and flowers beneath,
And beauty every where!
The air, the earth, the waters teem
With living things at play;
Glad Nature from an hundred throats
Pours her rejoicing lay.

Each balmy breeze that wanders by
Whispers some angel tone;
And the clear fountains have a voice
Of music all their own.
Even the leaves of forest trees,
Moved by the zephyr's wing,
Make a low murmur of content
To little birds that sing.

The busy bees o'er garden-flowers
A holy song attune,
Joining, with never-tiring mirth,
The minstrelsy of June:
And the great waves upon the deep,
Leaping, like giants free,
Add, in their hollow monotone,
The chorus of the sea.

There's beauty in the summer sky,
When from his ocean bed,
Like a strong man refresh'd by sleep,
The Sun uplifts his head:—
And when behind the western rocks
At eventide he goes,
How beauteous are the crimson clouds
That curtain his repose!

Are not the grassy valleys fair,
Deck'd in their spring array?
And the high hills with forests clad,
How beautiful are they!
Look on the sea, that girdle vast,
Wherewith the earth is bound!
Even in Fancy's wildest dreams
Can aught more grand be found!

Oh! 'twere indeed a radiant world,
A paradise complete—
So redolent of lovely things,
So fill'd with voices sweet—
If Sin had not in evil hour
Enter'd this pleasant clime,
Yielding them over unto Death—
Sad consequence of crime!

Hence is it that the choicest flow'rs
Fall by a swift decay,
And hopes to which we fondly cling
Pass suddenly away:
Yet, 'mid all trials of our life,
This blessed thought is given—
Earth is not our abiding place,
Man's native clime is Heaven!

[*Bentley's Miscellany.*

For the Episcopal Recorder.

TRUE AND GENUINE ENTHUSIASM.

Messrs. Editors,—I thoroughly assent to the doctrine of C. S. A. proclaiming the want of enthusiasm, (God in us,) as a great hindrance to the success of our ministry in the Episcopal Church. I judge partly from my own experience. My constitution is somewhat phlegmatic—my mental disposition rather to logic and criticism, than to those fervent exhibitions of truth, which are most effective with the multitude. Add to this, that although my piety, as I trust, is not wholly feigned, I have habitually cherished an inordinate regard for mere science, and scientific exhibitions of truth—in other words have been mostly wanting in that fervor of affection for my fellow men, and that ardent zeal for the glory of God, which are the main constituents of Christian enthusiasm. The consequence is that I have failed, to no small extent, in securing those regards to my preaching, which at first I confidently expected.

But there have been occasions, when I have been enabled to rise somewhat above my wonted low state of feeling, and to speak with a degree of earnestness not wholly inconsistent with the messages of the gospel. Now what I have specially in mind is this: I do not remember an instance where I have spoken with more than usual earnestness, without securing attention in nearly the same measure. Nothing, it seems to me, is more quick, or more infallible, than a certain sympathy between speaker and hearer. You may address a man in Chinese, and although he knows not a word of the language, yet if your tones are those of real earnestness, he will listen to you, and strive hard to learn your meaning. Much more, if you speak to him in a language which he partially knows, or in his own upon a topic which he but half understands, (as is generally the case in our religious teaching,) will he listen with eagerness very nearly in proportion to the impression made by your tone and manner, that you deem the communication one of extraordinary moment; and especially if he consider himself, or even if you represent him, directly concerned. No one remains quite unmoved when he sees another eagerly seeking his own good. Even if he think his friend in error, yet while his own benefit is the manifest object of the communications made, he cannot turn coldly away. Any exhibition of love to us wins our regards to him that shows it. It follows, that a never-failing means of usefulness in our ministrations is to cherish and exhibit strong love for those whom we serve. Not only do we thus set them effective examples of the highest grace of intelligent being; but we secure an amount of regard for our teachings, which otherwise we ask in vain.

Without genuine enthusiasm in our work we fall indefinitely below the activity of which we are capable in the Church of Christ. How seldom do we find a man expending his whole strength in the work of his ministry. *He is indolent*—one of the common charges against those, whose office is above that of kings and functionaries of the state. How grievous the fault, or else how pitiable the imbecility of a minister of Christ, who is charged with indolence: for we must bear in mind, the world does not require of us higher activity than is generally possible. Men at large have no such sense of the value of our labors, as to appear miserly or covetous in their exactions. They compare us with men of other professions, and if we fall below them in energy, they judge us in fault. It seems to me, that not one in a hundred comes up to the full measure of activity not only desirable, but quite possible. In most cases confirmed indolence is attended by physical debility, which would never have been suffered amid the activities of a Paul, or of any one like him in the zeal that belongs to our office. FRATER.

EUROPEAN EMIGRANTS.

It has long been the opinion of the wisest and most thoughtful among us, that the religious and civil institutions of this country were menaced from no quarter with so much danger as from the immense masses of foreigners transferred to our shores year after year, most of them ignorant, many of them exceedingly vicious, all of them reared under another form of government, and in general subject wholly in spiritual matters, to the dictum of a despotic priesthood. How could we expect that such European emigrants would sympathise with our institutions, or be anxious to sustain them? We have heard of late of extensive arrangements being made, for transferring immense colonies of papists, with all the machinery requisite for propagating their peculiar system, to the Western States, and that for the express object of spreading ultimately this leaven through the whole land, and obtaining for themselves a dominant influence over the destinies of the country. What will be the issue of such schemes we do not pretend to predict, but we feel happy to see any plans set on foot for occupying our Western territories with a sober, industrious, Protestant population. A friend has handed us the two following communications, copied from English Church Journals, which seem to have some bearing upon this very point. We do not see any objection to the scheme of C. C., but can well understand how the carrying of it out would be an unspeakable blessing to thousands in England, and tend to strengthen the ranks of Protestantism in our country.

AMERICA.

Illinois.—At a period like the present, when so many of our agriculturists are emigrating to distant lands, and when the recent speech of Lord Stanley has thrown so much discouragement over their prospects in our own colonies, it may tend not only to the pecuniary welfare of the emigrants, but strengthen the hands of a little band of Christian soldiers, if a portion of the more religious and enterprizing could be induced to turn their attention to the fertile and beautiful region in which Bishop Chase has founded Jubilee College. There, their sons would obtain a first-rate practical education; and their daughters enjoy, under the religious instruction of Mrs. Chase, the good bishop's daughter, and her assistants, the highest advantages. To those who possess the personal acquaintance of that apostolic and venerable prelate, it will be needless to suggest the high privilege that a residence in his immediate vicinity will secure; and this may be enjoyed at a very moderate outlay of capital, the bishop having purchased around the college several thousands of acres from the government for this purpose, and lands of very superior quality may still be obtained in the neighbourhood from the United States, at 5s. 2d. sterling per acre.

"The two great canals which cross the State of Illinois, connecting Lake Michigan with the Mississippi, and the Wabash with Lake Erie, will secure to that state almost unparalleled facilities in their intercourse with the St. Lawrence, New Orleans, and Atlantic markets, and the recent completion of one of the principal rail-roads greatly facilitates travelling. As these advantages, religious and pecuniary, may be secured on terms so easy to the parties who may choose to enjoy them, it is hoped, that this notice may attract the attention of some intending emigrants."

EMIGRATION TO AMERICA.

To the Editor of the Christian Remembrancer.

"Sir,—I was much gratified in a late Number of your valuable journal, to observe the useful hints thrown out, in relation to the Diocese of Illinois. Since which I have seen with painful interest in the "British Magazine," pp. 209, 212, the letter of a clergyman there, pointing out the results of a want of due care towards Churchmen emigrating to that region. To that letter I beg leave to draw the attention of your readers, and to suggest a plan for benefitting poor emigrants, and preventing the recurrence of a neglect so fatal to the best interests of our fellow-christians in the humbler walks of life. It appears that fertile lands in Illinois may be bought for about 5s. per acre, and that from the Christian zeal of Bishop Chase and his exemplary family, Churchmen settling there may expect the kindest regard for their welfare. Let me therefore suggest as a safe investment to the wealthy, the outlay of, say £10,000, in purchasing 40,000 acres of land near Jubilee College. This would enable 1,000 poor families to receive allotments of 40 acres each; and if sold to them at 10s. per acre, payable in 10 years, would refund to their benefactors their original outlay, with £10 per cent. interest. With common industry and tolerable success, they could not only support themselves comfortably in the interim, (especially those, who, in addition to a knowledge of farming, were able to earn something as tradesmen and mechanics,) but after repaying principal and interest on the terms proposed would possess a comfortable independence; so rapid are the strides of that attractive region in wealth and population,—the products of its rich soil finding ready sale through the great canals, connecting it with the sea ports of Canada and the United States. An additional expenditure of £10 per head would enable them to reach via Liverpool and Philadelphia, their future home,—where, if provided with the credentials so justly recommended by the Correspondent of the "British Magazine," they would be sure of receiving from their Christian brethren there the hand of fellowship and a warm welcome, as the little band among whom they went sensibly feel the necessity of receiving additional strength to fortify their Zion against its enemies on the right hand and on the left.

"Even supposing this money never to be repaid, how can the wealthy expend a similar sum with the prospect of effecting so great an amount of permanent good! To relieve the pressure of distress at home, and provide for so many worthy families the means of future comfort and independence, is surely an adequate return! But when we recollect that we are thus building up our own Church in the far West, making its deserts to blossom as the rose, and its solitary places to rejoice,—we cannot conceive any plan of missionary enterprise so full of promise, both to those sent, and to those of the sister country among whom they go. This duty acquires new importance when the first act is borne in mind, that a large portion of the population of that diocese are Britons by birth, speak our own language, and for whose eternal interests every English Christian ought surely to be deeply interested.

I am, Sir, yours respectfully,
C. C.

REV. RICHARD CECIL.

AS A MAN, his talents were of no ordinary cast. The leading feature of his mind was a dignified superiority, a certain innate grandeur of soul, which threw an air of decision and magnanimity over all his conduct. This produced in him frankness, generosity, disinterestedness, and a perfect contempt of all minor considerations when in pursuit of a great object. Besides this, his imagination was fertile, and his affections at once delicate and strong. His taste also, in all the arts, was refined: so that in poetry, painting, sculpture, and music, he was consulted by the first professional characters. The stores of his mind were copious. There was scarcely a branch of literature or science with which he had not some acquaintance. As he advanced in life, the vigour and boldness of his mind were controlled by a mature and discriminating judgment. He was wise as well as determinate. He acquired a quick penetration into characters, a comprehensive knowledge of the world, an acute perception of propriety, and a felicity in discerning times and circumstances, and in seizing the opportunity. Next, however, to that greatness of mind which was his main characteristic, the diversity of his powers, embracing those of the most opposite description, was remarkable. It is not uncommon to see his genius, his taste, his judgment, or his penetration, in different individuals; but to find them, as in his case, all combined, is a rare occurrence. It might be doubted whether the decision or the wisdom of his character predominated. His friends inform me, that in his earlier years he was most remarkable for intrepidity, and in his declining years for wisdom. He had, besides, an inexhaustible fund of genuine humour. He not only caught instantaneously, in every object, the striking and distinguishing features; but his perception of the ludicrous was delicate beyond conception. As the result of these various qualities, an inimitable originality stamped his whole character: every thing he thought and did was his own. There was an impression of something extraordinary and fascinating on all his conduct. It was wholly impossible for him to do a single thing without a touch of novelty, and grace, and dignity. In a word, I used to imagine I saw revived in him all the fine talents of his great ancestor, Cecil, lord Burleigh, that distinguished ornament of the reign of Elizabeth.

[*Bp. Wilson.*

THE ILLUSTRATED PRAYER BOOK.

A correspondent of the New York Churchman, a few weeks since, took serious exception to the ILLUSTRATED PRAYER BOOK, now in the course of publication, on the supposition that it was to be used in divine service in the Church. He inquires "do you think it will aid your devotion or enable you to fix your attention more seriously upon heavenly things, to have a splendid engraving before your eyes?" he also farther refers to "the injurious tendency pictures would have upon the youthful members of our Church," if the pews of our Church were once filled with them. In these views we fully concur with the writer, and was the "illustrated Prayer Book intended to be used in church, we would lift our own voice loudly against it. But we have not viewed the matter in this light at all. We had supposed it was a book principally intended for the centre-table. In this view another correspondent in the Churchman, who responds to the former writer in the columns of that paper, and who from the initials of the signature, we presume to be the editor of the work referred to, entirely concurs. We subjoin from his communication the following remarks:

To these questions I answer, that the Illustrated Book of Common Prayer now publishing, was never designed for ordinary Church use. It is a book for the closet, and well adapted to employ those moments when the mind seeks relaxation from severer pursuits, and when the exercise of the imagination gives to the intellectual faculties at the same time, grateful repose, and a healthful and refreshing stimulus. At these seasons, shall delineations of worldly and other corrupting scenes in human life, or the representations of romantic legends and heathen fables, or at best of events in profane history, be our only resource? Or shall we rather seek to be transported to

"those holy fields
Over whose acres walk'd those blessed feet
Which eighteen hundred years ago were nail'd
For our advantage on the bitter cross!"

and to those scenes of varied, and deep, and enduring interest, enduring, because associated with the inspired teaching addressed to our immortal nature, which abound in the records of revealed truth, and which have made this the chief and inexhaustible source from which the sublimest productions of the great masters of the noble art of historic painting have been drawn? The Illustrated Prayer Book is also designed to be a suitable ornament for the parlor table; and will any pious and enlightened man indulge any apprehension, that thus submitted to the frequent inspection of the youthful eye, any influence detrimental to pure devotion can be produced by "the silent teachings of its pictures," to use the happy expression of the Rev. Dr. Stone, in his recommendation of the work? I think not.

THE EVANGELICAL CLERGY.

We copy the following admirable remarks from a discourse preached on the death of the Rev. Thomas Scott, by the Rev. Daniel Wilson, the present Bishop of Calcutta, and metropolitan of India. Though this discourse was delivered more than twenty years since, the extract we here make, seems quite as applicable to the present existing state of things in this country, as it was in England at the time it was written.

It has always been the device of controversialists to affix titles of misrepresentation and obloquy to the really vital doctrines of Christianity, in order to alarm the timid and perplex the inquiring. The charge of Calvinism has, after a long interval, again become, within the last few years, a favourite topic of declamation. How far the term is rightly understood and justly applied, I leave those to determine who are best read in the history of the Reformation. The mere assertions of flowing and uninformed prejudice it is in vain to repel. But if any one, solicitous for truth, has been harassed by the accusation, let such an one be assured that the term, as now usually applied in reproach, is almost always incorrect and often totally inapplicable; that many of the clergy, who are invidiously called evangelical, feel extreme difficulty in coming to any conclusion on the texts respecting the purposes of God; that not a few of them, and some of these amongst the most esteemed, incline, more or less strongly, to the anti-calvinistic exposition of them; and that although a considerable portion of this class of clergy, undoubtedly, go the length of the revered person who has been the subject of this discourse; yet, like him, they decidedly protest against many important particulars to be found in the theology of Calvin;* whilst even on those which they embrace and profess, they do by no means lay any considerable stress in their public instructions. The whole weight and burden of their doctrine rests on the vital and plain and undoubted verities which are essential to man's salvation, and which I have so often adverted to on the present occasion. The statements which, according to their conscientious interpretation, they find in Holy Scripture on other topics, are held by them indeed, but held humbly and cautiously—they are not made unduly prominent—they are not so represented as to conceal or weaken, much less oppose, the more clear and express and copious instructions of the same revealed records—if these doctrines are admitted into the public discourses of the ministers to whom I allude, it is only in the manner in which they appear in the holy volume, surrounded and guarded by a sacred reverence, a preponderating caution, devout uses and effects, silent adoration, fearful awe. The caution and tenderness which they thus employ on the subject of the doctrines in question, arises, not from a distrust of their truth, but from a spirit of deep submission to the sacred book in which they believe them to be revealed. Of that submission, the very first dictate in an anxious adherence to the spirit, bearing, proportion, and use of all the parts of revelation. Since, therefore, they find only a few thinly-scattered texts that touch on the secret and inscrutable will of God, while almost innumerable texts, or rather whole books of Scripture, relate to other subjects—to the fall and corruption of man, repentance, faith, regeneration, the grace and mercy of God, the person and sacrifice of Christ, the work of the Holy Spirit, humility, love, peace, forgiveness of injuries, and similar topics; they endeavour to follow this order of instruction in their ministry; and, not presuming wholly to be silent on any part of Scripture, however mysterious—still less to soften or explain away what they believe to be the truth of God, as to *his own purpose and grace which was given us in Christ Jesus before the world began*—the main current of their ministration flows in the same stream with that of all the faithful servants of Christ in every age—they inculcate the grand doctrines and precepts of our own and all the reformed churches with entire repose and acquiescence of mind—and follow these out into the great practical end of the whole revelation of God, the recovery of our ruined nature, through a divine Mediator, to the purity and holiness in which we were created.

These statements I would earnestly and affectionately submit to the consideration of those who are ready, perhaps unthinkingly, to stigmatize their brethren with names of reproach, when they are in utter ignorance both of the real import of the terms they employ, and of the characters which they thus disparage. With regard to those who are in danger of becoming, by their honest avowal of truth, the object of such reproaches, and whose spirits perhaps occasionally sink under a sense of the injustice and prejudice to which they are exposing themselves. I have only to say, *My brethren, count it all joy when you fall into divers temptations*, and trials for the sake of Christ. Endure the affliction meekly, firmly, humbly; *not rendering railing for railing, but contrariwise blessing*, giving way to no feeling of resentment, but rather converting every such instance of suffering into a fresh occasion for the exercise of humility, of self watchfulness, of devotedness to God, and of love and charity to all men. To bear scorn and opposition (should it please God that you be subjected to them,) is one part of that *good fight* which I would encourage you to wage. Let no imaginary terrors keep you back, my brethren, from running the Christian race, and *keeping the faith* of our Saviour. If the present names of reproach were forgotten, others would be invented. Look up, above names and parties and controversies, to the noble army of martyrs, who have endured the same, yea, infinitely more injurious treatment, and who *have overcome through the blood of the Lamb and the word of their testimony*. Consider the great Captain of your salvation himself, and follow him through his sufferings to his crown. *The time of our departure is at hand.* Eternity presses. The opinion of men, the fashion of a worldly theology, and the unkindness or injustice of a passing generation, *are not worthy to be compared with the glory which shall be revealed.* Soon we must stand before the *Lord the righteous Judge.* Afflictions and reproaches will only make us the more earnestly *love his appearing*,—will only heighten the radiance of that *crown of righteousness* which then awaits the conqueror.

* The odium of all Calvin's System, and of that of many who are "Calvins calvinistes" in cast not only on such valuable men (Rev. Thomas Scott; but on numbers who stop short of him on Calvinistic points, yet, who entirely disapprove of them.

I cannot avoid observing further, before I quit this topic that whatever opinion may be formed of the doctrines termed Calvinistic, I trust every reader will allow that they were, in the revered individual before us, the motive and source of all holiness of life—and merely connected with holiness, but productive of it and directly leading to it; and that in particular, they were united in him and with such habitual personal humility, that, when he was agitated, as we have seen, by high inflammatory fever in his last sickness, and had doubts of his own spiritual safety, he overcame these doubts, not by any reference to the supposed purposes of God, but by the plain promises of the Gospel, and the general encouragements of fervent prayer. Let me assure the reader that these are the feelings and this the conduct of the clergy generally who hold these sentiments, of which they conceive them to be the proper fruit.

If the Editors of the Recorder consider the following extract (from a report of one of the English Missionary Societies, for the year 1832.) likely to cause increased exertions in the missionary cause, they are desired to publish it.

"Whatever views may be entertained of the present commotions of Europe, whether they be viewed as ominous of times of trial which are approaching, or as the shaking of those things which must be removed before that kingdom of Christ which cannot be removed shall be established in professing Christian nations in power and purity, the chief fields of Missionary labour lie far beyond these troubled scenes, and are open for unabated and enlarged exertion. To elevate the mind, and welcome the oppressed to the mercies of the Gospel, in which he has a right which no injustice can wrest from him—to erect the trophies of eternal mercy on the shores of his native Africa, where the crimsoned banners of a guilty avarice have so deeply dishonoured the Christian name—to lead up the Hottentot, the Caffre, and the Boschuan a, to humanity and piety—to guide the erring steps of Eastern Idolaters, wandering in the gloom and trembling at the horrors of their own superstition, into the pure and peaceful paths of truth, and to the consolatory promises of the Redeemer—to enlarge the already glorious triumphs of the cross, so conspicuous in the Pacific Ocean, that even the magicians of worldly philosophy themselves now acknowledge that *this is the finger of God*—to publish Christ, where that name *above every name* has not been pronounced—to declare peace, where peace is unknown—to pour forth light, where all is darkness— to plant immortal fruits, where all is wilderness—and to commence a warfare against the Powers of Hell, where all is deadly subjection to the Tyrant Destroyer; THESE are our labours—THESE our fields of toil and triumph. They lie where the ambition of warriors, the politics of statesmen, the strifes of parties, and the struggles of the civilized world will not disturb us: and there may we pursue our peaceful career, descending as the shower upon the secluded desert till it waves with harvests of righteousness; and there silently build our spiritual temple, like that in the erection of which no sound of the hammer was heard, until God takes possession of it in the sight of all nations, and fills it with His presence and glory."

DECAY OF NATIONS.

A nation, like an individual, *grows*—physically, intellectually, and morally: it has a childhood, a boyhood, and a manhood; it attains its full stature only in many centuries; and though many nations have perished, it has been through the disease of national wickedness, not from any inevitable decay.

From Bishop Meade's Pastoral Address.

THE CHURCH.

The following extract is the NOTE which we last week promised our readers to insert in our columns, in which Bishop Meade strengthens the positions he had previously laid down in his Address in reference to the danger and fearful responsibility incurred in pronouncing large bodies of Christians to be absolutely cut off from the Church of God:—

In the views which I have here taken of the proper mode of regarding and treating those who are in a state of schism or separation from a national church, or have departed from the order and discipline of the primitive and universal church, I am strengthened by what Mr. Palmer has said of such in his elaborate work on the Church, and by comparing his sentiments with those of others.

After saying that salvation is promised to faith in Christ only, though, from the goodness of God, we may have hope for some to whom Christ is not revealed, nor salvation promised, he adds, "On the same principle I maintain that salvation is only offered *in the Church of Christ* by revelation, and that all men, to whom the Gospel is preached, must be members of this church, when sufficiently proposed to them, on pain of being excluded from the favor of God for ever." (Page 36. volume 1st.)

Again, "Them that are without, God judgeth; but all the promises of God are to his church: his grace is given in the church: the Apostles and teachers sent from God are in the church. We know nothing from revelation of any grace, any Christian ministry, any sacraments, or any salvation beyond the church." (Page 406. volume 2d.)

Now if this be so, how important, that the bounds of the church be well defined, that none may be excluded through ignorance thereof; and how careful should we be in charging any with being without the pale, except on good authority. Mr. Palmer has written much on the subject, but, as we think, most unsatisfactorily. As to the degree of heresy, or the kind of schism which cuts off from the Church of Christ; or what body, whether a particular church, or the church Catholic, or what portion of the same, has the power of excision, he can afford no certain information. Some persons he speaks of as imperfect members of the Church; some churches, those of the Continent, as not being churches of Christ, and yet not cut off, but only separated from the external communion of the Church of Christ. Concerning however the Church of Scotland, with all its sects, he unhesitatingly pronounces that they form no part of the Church of Christ;" "that all the temporal exactments and powers of the whole world could not cure this fault, nor render them a portion of the Church of Christ." (Page 629. volume 1st.)

As to the Roman Catholics, he admits those in Italy and on the Continent to be true churches of Christ, though corrupted with false doctrine and evil practices, while he affirms that those of England, and their descendants in America, are not parts of the Church of Christ, because they were schismatics from the Church of England, and because it is doubtful whether their Bishops were formally consecrated by three Bishops, according to the primitive and general practice of the Church. He thinks it irregular on the part of the English Church to admit these ordinations; but says it was doubtless done in the way of charity, and in the hope of reclaiming them. Of course for the same reason the American Church should disallow their ordination, or else allow the ordination of all other denominations in the same hope.

Into such doubts, perplexities and difficulties, are we brought by attempting, in a spirit bordering on infallibility, to decide such questions. Were it not better to pronounce them wrong in doctrine, discipline, practice, where we think them contrary to God's word and Apostolic practice, to protest against separation and schism, and decline fellowship in the things wherein we think they have erred, so as to deserve such action on our part; but forbear to undertake a task so fearful as that of pronouncing large bodies of Christians to be absolutely cut off from the Church of God?

Very different are the views of Bishop Jewell, of Hooker, and others of the Reformers. Bishop Jewell, condemning the Romanists for confining the grace of God to the church, as defined by them, having the Pope for its head, says, "God's grace is promised only to a good mind, and to any one that feareth him: not to sees and successions." Mr. Palmer says it is promised only to the church, and then defines the church so as to cut off immense numbers of Christians who give every evidence of sound faith, and pious lives.

The following are the sentiments of Mr. Hooker. "The Church of God may therefore contain both them that are not his, yet must be reputed his, by us who know not their inward thoughts; and them whose apparent wickedness testifieth, even in the sight of the whole world, that God abhorreth them. For to this, and no other purpose, are meant those parables which the Saviour in the Gospel hath, concerning mixture of virtue with vice, light with darkness, truth with error, as well and openly seen and known, as a cunningly cloaked mixture. That which separateth therefore utterly, that which cutteth off clear from the visible Church of Christ, is plain Apostasie, direct denial, utter rejection of the whole Christian faith, as far as the same is professedly different from infidelity. Heretics, as touching those points of doctrine wherein they fail; schismatics, as touching the quarrels for which, or the duties wherein they divide themselves from their brethren; loose, licentious and wicked persons, as touching their several offences and crimes, have all forsaken the true Church of God; the church which is sound and sincere in the doctrine which they corrupt; the church which keepeth the bond of unity which they violate; the

church which walketh in the laws of righteousness which they transgress; this very true Church of Christ they have left—*houbeit, not* altogether left, nor forsaken simply (that is entirely) the Church, on the main foundations whereof they continue built, notwithstanding these breaches, whereby they are rent at the top asunder. Now because for redress of professed errors and open schemes, it is, and must be, the church's care, that all may in outward conformity be one; as the laudible public of former days, even so our own, to that end and purpose, hath established divers laws, the moderate severity whereof is a mean both to stay the rest, and to reclaim those that have been led away." (Ecclesiastical Polity, 5th book.)

In consistency with the above, when speaking, in his third book, of the Church of Rome, he says, "For, even as the Apostle doth say of Israel, that they are in one respect enemies, but in another beloved of God; in like sort with Rome, we dare not communicate concerning sundry her grievous and gross abominations, yet touching those nearer parts of Christian truth wherein they constantly persist, we gladly acknowledge them to be of the family of Jesus Christ." Speaking in the same place of the dissenters who then excommunicated not only the Church of Rome, but that of England also, he adds: "As those are who make the Church of Rome utterly no church at all, by reason of so many so grievous errors in their doctrine; so we have them amongst us who, in pretence of imagined corruptions of our discipline, do give even as hard a judgment of the Church of England herself. But whatsoever either the one or the other do teach, we must acknowledge even heretics themselves to be, though a maimed part, yet a part of the visible Church."

In another place, applying the principle which he had set forth, he says, "In which respect, for mine own part, although I see that certain reformed churches, the Scottish especially, and French, have not that which best agreeth with Sacred Scripture, I mean the government by Bishops," yet he adds, "This their defect and imperfection I had rather lament, than exagitate, considering that men oftentimes without any fault of their own may be driven to want that kind of politic or rejment which is best, and to content themselves with that which either the irremediable error of former time, or the necessity of the present, hath cast upon them."

It is sometimes asked, if notwithstanding, as is believed, an Apostolic constitution of the church, with a gradation of officers, and the continuance of the same with all reverence and fidelity for more than fifteen hundred years, there may under certain circumstances be a partial departure, without losing fellowship with the Catholic Church, the body of Christ, and forfeiting the promises of the Covenant, what advantage have those who have adhered to, and what evils do they suffer who have departed from, the appointed order? Why may not any others depart when it may seem expedient, seeing that they may still retain the most important thing, a part in the Church of God?

To this it may be replied, there is great difference between a loss, and the loss of all; between a sin unto death, and a sin not unto death; between life, though with the loss of some of our limbs, and the death of the whole body; between an estrangement in some things, and total separation from some individual, or body. Are there not many reasons why we should greatly prefer, conscientiously adhere to, and on no account consent to depart from, our own Church, seeing, beside other advantages of a Liturgy, etc. we believe it to be the lineal descendant of the Apostolic Church, constituted, as that was, in conformity with the will of God, and handed down to us from age to age; although we cannot be certain that any omission, in some part thereof, no matter for what cause, must be absolutely destructive to its existence as a Church? Can we not lament and condemn a departure from this order in others, and endeavor by all proper means to persuade them to return to it, believing that it is more or less sinful not to do it, and that many judgments of God are inflicted on men for their deviation from his appointment? May we not even decline fellowship with them in those things wherein we think they are defective, and yet not feel bound by consistency, and sound reasoning, to deny any validity whatever to their ministration, and any connexion of the churches with the body of Christ? Do the conduct of God in regard to his people Israel justify such a course on our part? Notwithstanding all their sins, neglects and rebellions, and all his heavy judgments on them, did he ever cast them off until they rejected himself, "when he came to his own, and his own received him not?" Even in relation to the ten tribes, who under Jeroboam so far revolted as to desert the temple, the great instrument of unity amongst them, and to set up worship at other places, and to have other priests than of the tribe of Levi, contrary to express command, it does not appear that they were cast away and ceased to be any of God's people, although the dreadful judgments of God upon them, and the utter extirpation of their leaders, clearly show the heavy displeasure of God, and may well be adduced in every age as awful warnings against schism and disobedience.

Shall we not be much more likely to effect our object, the more perfect establishment of the members of our Church in its just claims, and true advantages, and in the persuading others candidly to examine the same, when we follow the example of God towards his erring people, than by the harsher method of declaring them aliens from the kingdom of Christ, which is not more offensive than unwarranted by any clear word of God? Remember that "a brother offended is harder to be won than a strong city;" we ought to be most careful how we use an argument so calculated to offend, except indeed it be plainly written in God's word, or most unavoidably inferred from it.

Do we not sometimes err in our judgments on such subjects by confounding together the perfection of God's laws, and the duty of implicit obedience to his institutions, things undoubted, and the manner in which those are to be regarded and treated who are not perfect in all things to observe and do them? God wills and commands us to be perfect, even as he is; and yet makes allowance for our imperfection. God gave good laws and institutions to this ancient people, and yet he did not discard them, when, through the hardness of their hearts, they disobeyed some of them most grievously, but, as it were, for a time permitted it.

GOD'S HOUSE.

Where the Word of God is preached in its purity, the Lord will certainly be found; but where this is not the case, though church be builded upon church, *His house* is not there.

For the Episcopal Recorder.

EASY MODE OF DOING GOOD.

Messrs. Editors,—As I was yesterday riding through my parish, I called to see several families where no religious Newspaper is taken. I spoke to them about the importance of having such a vehicle of information within their reach, and some of them agreed, at my suggestion, to become subscribers to the Episcopal Recorder. I send you their names. As I came away I could not help thinking with pleasure on the benefit that I had this with almost no additional trouble, succeeded in conferring upon them. It is a fact worthy to be pondered by all Christians, and especially Christian ministers, that he who places a good religious newspaper in a family, establishes amongst them an influence that is almost incalculable. In many households it is the only species of religious publication that would be read at all. A pastoral visit which produces this result, may become a bright epoch in the history of such a family. He who sends to them such a weekly visiter as the Recorder, may consider himself the benefactor of successive generations.

As an ally to the pulpit the importance of the religious press can scarcely be estimated too highly. It is a topic that I have no leisure to discuss at present, but I wish some of your readers who may have made it the subject of special consideration, would point out the various ways in which the circulation of a good religious Newspaper would be useful in a congregation. He who shall succeed in waking up the attention of Christian pastors to this important method of doing good among their people, will impart blessings to many whom he will never see in this world.

A COUNTRY PASTOR.

We feel indebted to our correspondent not only for the list of new subscribers he has sent us, but for calling the attention of our clerical and lay friends to the value and importance of a religious paper in every family, and the incalculable amount of good which they may each one of them accomplish by being instrumental in the introduction of such a paper into a single family.

CHURCH INSTITUTIONS AT GAMBIER.

New York, May 8th, 1843.

S. S and J. F. S. pledge fifty dollars each to the Church Institutions at Gambier, on condition that a sufficient sum is raised adequate to the entire extinguishment of the debt of thirty thousand dollars.

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I have in hand "for Kenyon College, from several members of All Saints' Parish, Frederickstown, Md.," sixty-five dollars and fifty cents, for which you can draw on me at sight without further notice. J. P.

N. B. If agreeable I P can forward a draft on Philadelphia, or a check on a Baltimore Bank drawn to the order of Wm. Stavely & Co.

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New York, May 9th, 1843.

To the Editors of the Episcopal Recorder:

Dear Sirs,—I fully accord with you relative to your views of the pledges made for Kenyon College. My object in naming $100 if 300 such pledges could be obtained, was to secure the whole debt beyond a doubt, but if that object can be secured in another way, I am ready to acquiesce in it. Let me but be assured that the $30,000 is made up, and my check shall be forthcoming. Do let us know what Ohio is doing. I hope you will continue to keep this important subject before the public, and never let it rest till the object is accomplished, which I hope and pray may speedily be effected. An Old Yonker.

The Episcopal Recorder.

PHILADELPHIA, MAY 13, 1843.

Dissensions in the Church.—It has become the practice and policy of late of some of the non-Episcopal periodicals around us to represent our Church as awfully rent and torn by divisions, and as though just on the eve of final and irremediable disruption. We scarcely need remark that this representation is utterly false and fallacious. While we are perfectly free to admit that there are differences of opinion among us touching certain points of doctrine and of discipline, and these of a character calculated to awaken warm and animated discussion—and while we are also ready to admit, that with a Church truly apostolic and Scriptural in its outward frame-work, and with doctrinal standards in most happy and harmonious accordance with the oracles of truth, the members and ministers of our communion are but frail and imperfect men, that many among us fail to adorn the doctrine of God our Saviour as we ought—that some exhibit a proud, boastful, unsanctified, disputatious spirit,—a spirit that savors more of unregeneracy than of the Gospel,—and that we have much cause to be humbled and to mourn, in view of the great want of a more universal exhibition of the meekness and gentleness of Christ among us; still, while we admit all this, we are constrained to inquire where shall we go to find things in a better state? Where shall we go to find less disputation, fewer differences of opinion, or more unanimity on points of doctrine or ecclesiastical polity. They must have been very inattentive readers of Ecclesiastical history, who have not discovered, that differences of opinion quite as great as those which exist among us, have prevailed in every Christian Church, even from Apostolic times. We suppose that this will always be the case in a greater or less degree, as long as sin and imperfection adhere to those who constitute the members and ministers of the Christian Church.

We have adverted to this subject not with any sectarian feeling or with a desire to speak harshly even of those who are unjustly assailing our Zion, and are in the habit of speaking of us as though within our walls alone was heard the din of strife and controversy. We, however, feel it due to truth, and the love we bear to that branch of the Church Catholic with which we are connected, to remonstrate against such unkind and injurious assaults. We would ask of those who are seeking to disparage the Episcopal Church by such representations, to point out the happy ecclesiastical Arcadia beneath whose shady groves, and along the banks of whose peaceful streams, the strife of tongues, and the discordant notes of dissension and controversy are never heard. To name Rome and her corrupt communion in such a connexion would be a mockery of all the recorded facts of past history. Is it within the pale of the Presbyterian, the Baptist, the Methodist, the Congregationalist, or other non-episcopal Churches around us, that are to be found a unity so strong, so settled, and so unbroken, as to presume to challenge for itself the admiration of the Christian world, and to lift up its rod of reproof, and its voice of stern rebuke, upon the divisions in the Episcopal Church? Few of our readers are so young as to have forgotten the long and fierce and bitter contentions that for a series of years agitated and convulsed to its very centre the Presbyterian Church in this country, and finally resulted in the severance of that communion into two distinct and independent bodies.

No denomination of Christians in our country have been broken up into so many different divisions, by polemical questions, as the Baptist. And yet among all these numerous sections, there are still many open questions calling forth at times discussions that look very fierce and stormy. Whether other christians shall be shut out, or welcomed to the Eucharistic feast by them—is a question on which their ministers and members take different sides. In a late No. of the Religious Herald, a Baptist paper published at Richmond, we see that on the subject of baptism, the great central point of union among all the variant divisions that bear the common name of Baptists, there is still in each of these, great diversity of sentiment even among their leading ministers. For instance, we are told that one "thinks that we (Baptists) ought to baptize no believer upon a profession of his faith, unless he adds to that profession, a declaration of unbelief in all other modes of baptism, save that of immersion, and all other subjects of baptism save those of believers." Two other ministers referred to by name—"think that no believer should be baptized by us (Baptists), unless upon condition that he place himself exclusively under our government, with a virtual *declaration that there is no such thing as a Church of Christ except the Baptist Church.*" A fourth "regarding baptism as the door into the Church, considers, that Baptist preachers have the keys, and that they ought to let in none, without a previous provision for their safe keeping." A fifth, who undertakes to be a sort of umpire in the case, denies that baptism is the door of entrance into the Church, and contends that faith is the only qualification necessary to Baptism.

Our Methodist brethren, although their connection has already been broken into many parts by points of controversy in relation to Church government and other matters, have still in each one of these sections many open and dividing questions. A question has very recently been agitating the body of the Episcopal Methodists, which even the New York Advocate and Journal, the great organ of that body, supposed might result in the severance of the whole of their brethren in New England from their Communion. The Editor of "Zion's Herald," a leading Methodist paper in Boston, did not anticipate so fatal an issue, but, to forestall any failure in his divinings, he makes the following very remarkable statement:

"Never was there, perhaps, on any equal portion of our globe, more religious distraction and novelties than at present infect New England, and a fearful result is now arresting the attention of observing men; viz. that in this most free, most moral, and, (in pecuniary respects,) most competent portion of the earth, is found a larger ratio of insanity than is to be found any where else on the globe, and that among the states which compose New England, Massachusetts, the best off of them all, presents a larger ratio than any of the others. Any species of humbug, whether it relates to science, religion or business, can command its champions. In such a state of the public mind nothing is secure; no one can predict how far the agitations in our own church may extend, but we have yet seen no evidence to alarm us; and we apprehend no losses which will not be repaired immediately by that wonderful state of revival with which the Lord is now blessing the greater part of our brethren who are 'seeking peace and pursuing it.'"

We scarcely need refer to the very fervid and exciting theological controversies that have at different periods agitated the whole body of Congregationalists. Those between Taylor and Tyler, are within the knowledge and memory of us all.

We refer to these matters with far other feelings than those of pleasure—and with no design to speak reproachfully, but simply in justice to ourselves to remind our neighbors, especially those who with apparent gust talk about dissensions in the Church, as though the Episcopal communion were rent and torn by internal warfare, that the lion and the lamb lie down quite so peacefully among us as they do in their own respective folds. In fact we should be utterly at a loss to know where to go to find more true harmony than exists in the Episcopal Church. After all the splitting and separating of churches among those around us for the attainment of greater unity, we question whether there is one of these separated parts that have more of the elements of unity and entire agreement among them than there existed in the larger affiliated body previous to separation. Schism does not cure discussion and controversy, or make men wholly of one mind in the same house. Separate as much as you please there will still be found tares among the wheat. To hope to associate large bodies even of Christian men, and bring them to think exactly alike on all points is perfectly idle. While the great foundation is adhered to in common, we can still remain pleasantly together in the same communion, though we hold diverse opinions upon sundry other matters. We have been providentially thrown in the way of considerable personal intercourse with the members and ministers of the various non-Episcopal denominations around us. Among these we have many dear friends, some of whom we believe among the most devoted followers of Jesus, and have no doubt they will stand among the brightest of the redeemed. We have been privileged to take sweet counsel with them here below; and we have heard from their own lips an account of the trials and difficulties which they have in their several churches. And from what we have thus seen and heard—connected with what we daily see and hear in the exchange religious papers that come to us, it is our deliberate and most decided opinion—that with all the discussions brought in among us by the unhappy introduction of the Oxford Tracts, there is still more peace, unity of affection, harmony and kind feeling among the members of our Church than that of any other. While there will occasionally find their way into our communion subjects of controversy like those engendered by the Oxford Tracts, there is still a conservative principle in our organization, which will not only hold its members together and prevent schism, but ultimately expel error, and tend to bring the whole body of believers to higher attainments of piety and to clearer perceptions of the truth as it is in Jesus. It is the Holy Spirit that must winnow out the chaff from among us. Prayer in general will do more than ecclesiastical legislation to purify the sons of Levi. The attempt to pull up the tares, has not in a few instances destroyed the wheat. We would not close these remarks without entreating our readers to *pray for the peace of Jerusalem.*

Our Diocesan Convention.—It will be borne in mind that the first meeting of the convention, for the purpose of organizing, will be held in St. Andrew's Church, on Tuesday the 16th inst., at 6 o'clock P. M. This is wholly a business meeting. On the next day, Wednesday, the 17th, at 10 o'clock A. M., will commence the more public services, connected with the opening of the Convention. Divine service will be celebrated, and the communion administered as usual on such occasions. We look forward to the approaching Convention with more than usual interest on several accounts, and especially from the fact, that it is understood that our worthy Diocesan on this occasion will deliver a Charge. There are numerous points now agitated in the Church, upon which many will feel great interest in knowing his views, and we presume that in reference to some of these at least, he will fully express his mind. We hope that the religious services will be better attended than they have usually been, by Episcopalians in the city. It is often a matter of surprise to many of our country brethren, that the members of our Churches in the city take so little interest in the affairs of the diocese, and of this annual gathering of the clergy. Those who wish to hear the Bishop's Charge should not fail to be present on Wednesday morning.

Unitarianism Renounced.—We are indebted to the "Banner" for the following very interesting facts connected with the renunciation of Unitarianism by Mr. Bakewell, a Unitarian Minister, the late Pastor of the Unitarian Church in Pittsburgh. Mr. Bakewell is said to be a gentleman of learning and high intellectual powers. He is an Englishman by birth, and, previously to his coming to this country, officiated, as we understand, with acceptance for some time in two or three Unitarian Churches, in important places in Great Britain. He has published "a letter addressed to the Unitarians of Chester, Edinburgh and Norwich, (Great Britain,) and Pittsburgh (America,)" as "their former Pastor," in which he unfolds the manner in which his own mind was enlightened, and the reasons which have led him to renounce Unitarianism as a system wholly untenable. After his sentiments had undergone a decided change, he sought an interview with the Rev. Dr. Upfold, Rector of Trinity Church, Pittsburgh, on the services of whose Church he had been for some time attending, and at whose hands, we are informed, he is soon to receive the Sacrament of Baptism and the Lord's Supper. The whole tone and style of Mr Bakewell's letter, have deeply interested us. His statement from beginning to end, seems to bear upon the whole face of it such evident marks of sincerity and truth, that we think it cannot fail to become a powerful instrument in leading other Unitarians to re-consider the grounds of their belief, and finally to come to the cross of Jesus, with the simplicity and full surrender of heart which Mr. Bakewell appears to have done. We regret that our limits will not allow us to insert more than the following extracts from his published letter.

"But now let me proceed to the express object of this letter. Last October, I resigned my charge of the Unitarian Church at Pittsburgh, not because any dissatisfaction was expressed with myself or my services, but in consequence of the decreasing state of the little society, and my persuasion, that after the unsuccessful efforts for many years to raise a congregation, no advantage to the cause of Unitarianism could arise from continuing any longer the ineffectual struggle against the overwhelming opinions and efforts of the orthodox population. I was disposed to think that our cause might be better promoted by our quietly mingling with the Christian public, and trusting to the silent operation of truth. And I was fully persuaded, that the controversial mode of propagating opinions is not the most successful, and that although it is the duty of a Christian minister to state and defend what he believes to be the truth before his own congregation, the assumption of an agonistical attitude is not adapted to produce a favourable impression on the mind of the unbeliever.

"Sensible of the great importance of public worship, and deeming it to be my duty to accompany my family to the house of God, I was not long in selecting, amongst many denominations, that form of worship which would best accord with my feelings. The beautiful liturgy of the English Episcopal Church, which I have long admired, determined my choice. I remember the time when my prejudices were so strong against the Church of England, that I would rather have deprived myself of the inestimable blessings of public worship than attend its service; but time which ripens the most acid fruit, gradually mellows the crude opinions of early life. I, indeed, was always disposed to acknowledge that the Church of England has produced some of the greatest, wisest, and most pious men that have enlightened the Christian world; and I was now persuaded, that to this Church the nation is indebted for its long career of glory, in arts, literature and arms; for its substantial prosperity, which cannot be undermined by the conflicting elements of political agitation; and for the rich streams of learning, good sense, and real religion which permeate the length and breadth of the land, which fertilize and enrich the moral soil, and diffuse in every direction the healthful blessings of rational and spiritual life. The citizens of the land of my adoption will not look unkindly upon me for this expression of my feelings to the land of my birth. Never, in all probability, shall I again see the cliffs of Albion, which I sailed past with feelings not to be uttered; but should unexpected circumstances take me to its shores once more, how eagerly should I look out for the ivy-mantled towers of its country churches! and with what altered emotions should I enter again its sublime and venerable cathedrals!

"From the first Sunday of my attendance at the Episcopal Church, I was much impressed with the whole service, though several portions of the liturgy, more particularly of the litany, were offensive to me; yet I do not know that I ever experienced in a place of worship more of what I believe to be the spirit of devotion. By degrees, the parts that were exceptionable to me became less and less a matter of offence; my admiration of the service increased; and, at last, I could cordially respond to every petition.

"You may imagine that my principles were regulated by my feelings, and that the important change was the effect of sympathy; but this was not the case: the understanding was during the whole time engaged in serious examination. Long before I resigned my last pastoral charge, I had often reflected with no little perplexity on the present state of Unitarianism, and the little success which has attended all the means which have been taken in this country and in England, for the dissemination of its doctrines. And after I had ceased to officiate in the pulpit, my perplexity increased. In England, except where a popular preacher attracts, the Unitarian congregations have been for many years decreasing, and in many places the chapels are nearly empty. To adopt an expression somewhere used by Dr. Chalmers, 'they are rapidly dwindling from observation.' Before I left my native land, I was encouraged by the flattering accounts which we received of the progress of Unitarianism in America. I knew that at Boston there were more than twelve Unitarian Churches, and heard of its very extensive and irresistable progress in the west. A residence of a few years in this country, has fully convinced me of the erroneous impression which exists on this subject in England. One or two congregations, indeed, may be brought forward which have increased of late, but others have diminished. I am led to believe, from what I have seen, heard and read, in greater proportion; and the wild notions that many Unitarians have lately adopted, will not advance the cause.

"I began more and more to reflect on the extraordinary position of Unitarianism in this age of inquiry, in which the schoolmaster is said to be effecting an important change in the mental condition of the community. When in England, I regarded the established church as the great obstacle in the progress of Christian truth, and fully believed that in this country Unitarian Christianity would rapidly spread. But I now find that even here, where all denominations are on a footing of equality, Unitarians preach and publish without producing any sensible effect on the public mind. Is ours, I occasionally reflected, that Gospel preached with so much success in the apostolic age, which neither the poor, nor even the rich, will now receive? I knew not how to reconcile the repugnance with which it is generally regarded, with the conviction that it is the truth as it is in Jesus, and I sometimes said to myself, there is another Gospel which is every where acceptable, which is received as glad tidings of great joy, which warms the heart, enlightens the understanding, incites to active exertions in the cause of humanity, sends forth missionaries to the arctic regions and the torrid zone, and raises the brutal cannibal and cannibal savage from the depths of human wretchedness and degradation, and galling slavery, to the glorious liberty of the children of God. Not a little impressed with these reflections, I determined to sit down to the study of the New Testament alone, without the aid of any commentary; and as much as possible, without any reference to any creeds or doctrines maintained by any denomination. I resolved to search the Scriptures on the principle enforced by Dr. Chalmers in his Evidences: "not what thinkest thou; but how readest thou?" Endeavouring to cast out all previous conceptions, I began to read the words of our Lord and his apostles, as I would any other book filled with important information, to ascertain the sentiments there in contained.

Let me observe, that my collegiate education had been conducted on a different principle. I had first studied the Evidences of Natural Religion; and having formed and settled my notions of the person, attributes, and government of the Deity from books professing to elucidate the Light of Nature, I was then conducted to the examination of the Scriptures. With a system already formed, with a mind preoccupied with the speculations of natural theologists, I proceeded to read the Bible. 'Instead of learning the designs and character of the Almighty,' (to use the words of Dr. Chalmers,) 'from his own mouth, I sat in judgment upon them, and made the conjectures of what they should be, take the precedency of his revelation of which they are.' And thus it was that I embraced Unitarianism, and thus have I continued to read the Bible almost up to the present time.

"But having determined to take the Word of God as its own expositor—to ask myself perpetually 'what readest thou?' I began to admit, that there were many passages which seemed to favor principles different from those which I professed. I was again and again surprised at the apparent evidence for doctrines which I had been accustomed to regard as corruptions of Christianity. The commentators that I had generally consulted told me that this language was figurative. Every expression relating to the Divinity of our Lord's nature, to the meritorious efficacy of the sufferings, blood, and death of Christ, was pronounced metaphorical. Such passages as the following, 'Behold the Lamb of God, who taketh away the sins of the world'—'He came to give his life a ransom for many'—'God sent his Son to be the propitiation for our sins'—'The blood of Jesus Christ cleanseth us from all sin'—'Ye were redeemed with the precious blood of Christ as of a lamb without blemish or without spot—who of his own self bare our sins in his own body on the tree—by whose stripes ye were healed'—'Thou hast redeemed us to God by thy blood out of every kindred'—'If the blood of bulls and goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God'—such passages as these, I had been led to consider as figurative allusions to the sacrificial rites of the Old Testament dispensation; and, by some means, contrived to pay no attention to the express declaration of St. Paul, that 'The law is a shadow of things to come.' But I began to perceive that this system of interpretation was not doing justice to the explicit and often repeated statement of Revelation. I found in all the gospels, in the Acts, in almost all the Epistles, and in the Revelation of St. John, testimony upon testimony to the effect of the death of Christ in removing the penalty of sin. Is it not, I began to reflect, explicitly stated, that 'Christ hath suffered for sin, the just for the unjust, that he might bring us to God!' 'That Christ our passover is slain for us?' Can these expressions, and many more, repeated again and again, all be figurative allusions to the legal sacrifices? I was much perplexed. But when the Book was closed, my long established opinions seemed to derive support from what I regarded as the dictates of reason. The examination was renewed at my next leisure hours, and again the word of God, being studied on the principle of 'How readest thou,' spoke to my troubled mind. The language I acknowledged meant something; and in reading the Epistle to the Hebrews, I came to passage upon passage, declaring that 'Christ was offered to bear the sins of many;' 'that he appeared to put away sin by the sacrifice of himself;' 'that the Lord Jesus was the great Shepherd of the sheep, through the blood of the everlasting covenant.' To the authority of this epistle, I had previously paid very little attention, having taken up the notion that it was not written by the Apostle Paul. In the improved version, it is arranged under one of the disputed books, but I am now convinced that the very difficult passages on the Unitarian scheme which it contains, were the real, though unsuspected, cause of my doubting its genuineness. The principle objection urged, seems to be that its style is more elegant than that of the other epistles: an objection which scarcely deserves consideration after the early testimony to its canonical authority; and which, if true, is satisfactorily answered by the assertion of some of the Fathers, that it was written by the Apostle in Hebrew, and translated at a very early period into Greek. Convinced by studying Lardner's chapter on this work that it is entitled to the place which it holds in the New Testament, I could not any longer hesitate to admit that the doctrine of the vicarious sacrifice of Christ is taught in this letter. I turned again to the other books of the New Covenant, and perceived that they all unite in bearing testimony, 'that Christ has redeemed us to God by his blood.' At length, I referred to the 53d chapter of Isaiah, and there also I found it written, 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed;' 'he was numbered with the transgressors, and he bore the sin of many and made intercession for the transgressors.' I could no longer resist the conclusion, that the doctrine of the atonement is the doctrine of Scripture. * * *

The incomprehensibility and mysteriousness of this Divine Nature, no longer formed any objection; for I found it *revealed* that there are three Divine Persons, and also that there is only one God. I have no desire to be wise above what is written in the rule of my faith. But I desire with all humility to prostrate all my vain and ignorant imaginations at the foot of the cross, and say with entire submission, 'Lord, I believe, help thou my unbelief.' I no longer think that there is any thing contrary to reason in the doctrine of the Trinity. The mysterious union of the three Persons in the Godhead, is a subject which towers infinitely above the province of reason. That which is above is by no means contrary to reason, a distinction to which I formerly paid no regard. 'canst thou by searching find out God? canst thou find out the Almighty to perfection?'"

The Society for the Propagation of the Gospel in Foreign Parts.—We intimated in a recent No. of our paper that this Society had unfortunately, to a certain extent, been brought under the influence of men who held Tractarian views. Several missionaries had been sent out, and were in the employ of the Society who held and taught the most offensive dogmas of the Oxford School. Matters seemed waxing worse and worse. In consequence of this, as an incurable malady had to all appearance fallen upon this institution, it was stated that both the Rev. Mr. Close of Cheltenham, and the Rev. Mr. Bickersteth of Watton, and some others, had withdrawn from the Society. This statement we copied from the London Record. The file of English papers received by the last steamer, informs us that although Mr. Close had withdrawn, Mr. Bickersteth had only announced his intention to do so. In consequence of a correspondence between Mr. Bickersteth and Mr. Campbell, the Secretary of the Society, some concessions were made by the Committee which although not entirely satisfactory, were of a character to lead Mr. Bickersteth to regard it his duty to suspend for the present his intention of withdrawing from the Society. We subjoin some extracts below from his letters to the Secretary on this subject—which show most clearly, as does the whole course of his life, that he moves in an atmosphere infinitely above all party feeling, and that his object in this matter was to act in the fear of God, as one who must give an account at his bar. Having adverted to the fact, that it appeared from a published correspondence between the Secretary of the Society and Mr. Close, "that attachment to the theological opinions advocated in the *Tracts for the Times*, is not considered as a disqualification in the candidates for missionary employment of the Society's service," he thus proceeds in his first letter to the Secretary:—

"If those theological opinions had reference only to minor subjects, or to those on which the authorized documents of the Church of England had not decided, I could easily perceive strong reason why a Church of England Society should refuse to make any inquiry on such points, but seeing that they affect the vital doctrines of Christianity, and in their main essentials have been strongly and decidedly condemned by a large proportion of the heads of our church, I cannot conceive that the Society can, without sacrificing its fidelity as a Church Society, take a neutral position.

"A religious society, supported by voluntary contributions, and carried on by a Committee, in clergy responsible for the principles and character of the agents whom it appoints, and must be understood to know how to exercise the supervision which such a trust demands, or it will justly forfeit the confidence and the support of its contributors.

"The following are some of the main doctrines advocated in the Tracts, which demand an inquiry on the part of the Committee:—

"The bringing forward of the Atonement explicitly and prominently is objected to.

"Tradition is made a part of the rule of faith in addition to Scripture.

"The promises of the forgiveness of sins in Scripture have no application to sins after Baptism.

"The Eucharist is a proper sacrifice made by the minister as priest.

"Episcopal Ordination in unbroken succession is necessary to the validity of the sacraments, and to the existence of a true Church.

"The departed saints may be invoked.

"Justification by faith and not by the sacraments is declared to be the essence of sectarian and heretical doctrine.

"Spiritual Regeneration is confined to Baptism, as its only means.

"Besides these specific errors, flatly opposed to the honest sense of the Articles, which they have subscribed, there has manifestly been a growing approach to the doctrines, tone, and spirit of the Romish Apostacy, so palpable, as to be the subject of congratulation and praise among Romish priests in our country and on the Continent. The evil of this, at a time when the Papal Church is making unequalled exertions to spread its baneful errors far and wide, is obvious.

"As these doctrines are plainly condemned in the Articles and other documents of our Church, so are they directly contrary to the plain teaching of the Holy Scriptures, and do in reality subvert the Gospel of our Lord and Saviour Jesus Christ. The solemn denunciation of St. Paul, in his Epistle to the Galatians, does, in my conviction, apply to those who diffuse them, and who, if not firmly opposed, would bring us to the verge of that Roman Church, which I believe, with our Reformers, to be an Anti-christian and ruinous apostacy, and described as such in the word of God.

"The society, then, as responsible to its contributors, to the Church of England, and to Christ himself, is bound, in my deliberate judgment, in discharge of its solemn trust to God, as well as to our fellow-men through the Heathen world, to ascertain distinctly whether the agents they employ are free from these main and fundamental errors, especially in a day when they are so much diffused.

"I have now been for nearly a quarter of a century a member of the society. My friend, the Rev. Isaah Pratt, and myself were, I believe, the two persons who first joined the society when membership was opened to the public at large. We were then joint secretaries of the Church Missionary Society, and rejoiced in the prospect that it might be a means of promoting union among the members of our church.

"I thank God, from my heart, for the good the society has done in past years, when it stood alone as a witness of the great duty of propagating the Gospel. I have also cordially rejoiced in its growing exertions amongst the Heathen, in its efforts to promote the establishment of Episcopacy in all our colonies, and in the assurance that it has many beloved and faithful brethren labouring in God's fields and prospered of God.

"It is, therefore, a sense of duty alone, not without pain and grief, which compels me to say that I must withhold future subscriptions from the society, so long as those perversions of the Gospel are not discountenanced by the Committee; and that I must tell the subscribers to my parish Association why I have thus been obliged to suspend my support of it.

"The opinions held by the Tractarians, developed more especially in No. 90, are so wholly irreconcilable, in my view, with the doctrines of the Word of God, and of the Church of England, that I could not conscientiously support a missionary holding such sentiments. My ordination vows, the solemn requirements of God, the certainty of the judgment to come, and the account to be then rendered to the one Lord of all, oblige me to take this most painful, and to me, peculiarly distressing course. Most thankful shall I be, for any proceeding of the society testifying against those errors which will allow me conscientiously to plead its cause, and still support its missions as I have done for so many years.

I am, very faithfully yours,

E. Bickersteth.

To this communication the Secretary replied principally by sending to Mr. Bickersteth an answer of the Standing Committee to a memorial on the same subject from Cheltenham. The following paragraphs contain the substance of the reply of the Committee on the topic under consideration:—

"I am directed to state that the greatest care is taken to select from among the candidates for missionary employment, those only, who, on credible testimony, are recommended to the society as most sincerely attached to the Church of England, its doctrine, and discipline.

"The society recognizes no theological tests of fitness for its service, other than those which are provided in our Liturgy and Articles."

We insert the following extracts from Mr. Bickersteth's *second* letter:—

"In all ordinary cases of differences between members of the same church, this letter would have been amply sufficient to satisfy reasonable expectation; and I have good hope from it, that now the attention of the Committee has been called to the subject at home as well as serious complaints have arisen in their missions abroad, that a vigilant attention will be given to guard against an insincere profession of attachment to the doctrines of our church.

"When there are those recently risen up amongst us, however, who profess to be true to the principles of the church, of which they are ordained ministers, and yet who hold sentiments plainly condemned in our Articles, and other documents, I cannot but think that the faithfulness for the purity of Divine truth which made St. Paul so very earnest on this subject, (Gal. ch. i.), will not be content without greater explicitness.

"Will the Committee then permit a brother minister, who *rejoices* in all their faithful works of love, to inquire whether in ascertaining sincere attachment to the doctrine and discipline of the church, they would consider such a mode of interpretation adopted by a candidate as has been pursued in the ninetieth *Tract for the Times*, a ground of exclusion or not?

"It is not a question of minor differences. I gladly allow to others, what I wish to receive from them, the liberty which the fourteenth chapter to the Romans allows on such differences. It is no party question at all. It concerns a faithful adherence to our profession as Christians, and members of our church, or a perversion of the Gospel of Christ.

"Let only the Committee of the society, who have introsted to them the responsibility of seeing that their agents do really and *bona fide*, hold the doctrines of our church, declare that *special care* in the present circumstances of the church will be taken, that its candidates received by them do hold the great doctrines of our church defined in her Articles, taken in their plain and literal sense, embodied in the formularies of our church, and generally set forth in the Homilies, and do not hold a modified system of Popery, which undermines the supreme authority of Scripture, as containing all things necessary to salvation, denounces justification by faith as a heresy, and would reserve the atonement in the preaching of the word; and my mind, and I believe, that of many others, would be relieved; and we should joyfully continue to aid the society.

"The honest, open, plain, and literal meaning of our Articles, distinguished from all perversions which Jesuitical interpretation has ever introduced, must be our ground of union. Let this be openly professed and adhered to by the society, and I trust that all sound members of the church will more and more give it full confidence, and rally round it, and so its means, vigour, and efficiency, will become more proportionate to the vast work which, I trust, God has given it to do for his glory, and the salvation of our fellow-men, as well as for the honour of our beloved church."

We copy the following extracts from the Secretary's reply to this communication:—

"The Committee see no reason to depart from their resolution of recognising no theological tests of fitness for that service other than those which are provided in our Liturgy and Articles; and that they cannot think it right to add to those tests an inquiry into agreement or disagreement with any private and unauthorized publication whatever, much less with one which forms part of the controversies of the present day.

"The Committee are as anxious as yourself that their missionaries should really think, and '*bona fide* hold,' the great doctrines of our church; and they are quite ready to take the acceptance of her Articles and Liturgy, according to their 'literal and grammatical sense,' their 'plain and full meaning,' as a bond of union between the society and its supporters."

The following extracts are from Mr. Bickersteth's third letter, in which he determines, in view of the explanation above given, to suspend his withdrawal from the society for the present:—

"Nothing can be more satisfactory than the Committee's statement of their adherence to the plain and grammatical meaning of our Articles and Liturgy, and strengthened as this statement has been to me by other communications which justify me in cherishing the hope that there is a more anxious care exercised in ascertaining the religious views of candidates than the Committee may feel themselves at liberty to profess, and not doubting that what has taken place will confirm this anxiety, I do *not* feel that I am at present under the painful necessity of withdrawing from the society. The object of the society is unspeakably dear to all Christians, being that for which they are taught by our one Lord daily to pray, so that it should be a very plain case of departure from its great design, to make me separate.

"In continuing, however, my support to the society, it is due to myself and to the truth to say, that it is done with this understanding, that it is the real purpose of the Committee to send forth ministers cordially attached to the doctrines of our church in their plain and literal sense. Departure from this line of proceeding will disable me, in real consistency of conduct, from continuing to be a member.

"At the same time I regret to say, that I differ materially from the society in that part of their reply which declines making inquiry on points involved in the controversies of the present day. This seems, in its natural meaning, to contradict the other parts of their letter. *It* is not past but present errors which require vigilance on the part of the Committee. The mere existence or prevalence of views which do oppose the plain and literal sense of the Articles, will of course make them come under the definition of the controversies of the present day. Caution against any error would thus be set aside in every case, at the only time when it is practically needed. When Arianism was unhappily a controversy in our own church in the last century, this only made it more needful for a responsible Church Society to guard against sending out Arian missionaries. And when there is an avowed design of unprotestantizing the church, and an open attempt to turn the Articles from their plain and literal sense, the existence of the controversy, instead of being a valid reason for refusing to inquire on such points, I must say, appears to me to make them only more plainly imperative than ever.

"It is really painful to me to have principles in question, when I should rejoice to give myself to efforts for relieving that need which is so urgent. Yet I cannot but hope that these differences and this need may both help the great cause. All our religious societies greatly suffer from general ignorance as well as from general indifference. England as yet does nothing for missions to what might be done, were British hearts really alive to the magnitude and blessedness of the work. The conflicts through which societies have to make their way, will, I trust, both purify and advance them, and *while they adhere to the truth*, will help on their full success. I doubt not I speak the feeling of revered fathers and brethren in connexion with the society, when I say, the more open we are in the confession of the great and peculiar truths of the Gospel of the grace of God, the more He, our blessed Redeemer, from whom alone all success in our work, both at home and abroad, must come, will prosper our society, and the more entirely his people will yield their talents of every kind, and their fervent prayers, to that which will then be so manifestly his own cause. While on lesser points we ought to be forbearing, on so great matters affecting the foundation we can have no neutrality."

After this correspondence, the Committee requested the Rev. Mr. Close to reconsider his decision, enclosing him the second letter which they had addressed to Mr. Bickersteth. Upon the reception of this Mr. Close announced "his continued adherence to the venerable society." We add a single extract from his letter:—

"In common with my friend, Mr. Bickersteth, and many others, I had hoped that the Committee would judge it proper, under the peculiar aspect of the times, to make a more distinct disavowal of prevalent errors. But I will not allow myself to question for a moment, that '*the bond of union between the Society and its supporters*,' defined in the letter to Mr. Bickersteth, will be conscientiously and honourably observed by the conductors of the Institution and that while the Society holds to its Resolution of recognizing no tests of fitness, but those furnished by the Articles and Liturgy of the Church of England, it now pledges itself, '*to an earnest desire to guard against an insincere profession of attachment to the doctrines of our Church, by those who are to be engaged in the service of the Society*,' that '*the bond of union*' is not merely 'the Articles and Liturgy,' but the Articles and Liturgy 'HELD BONA FIDE,' '*according to their literal and grammatical sense*'—'*their plain and obvious meaning*'—this is the bond of union between the Society and its supporters."

St. Peter's Church, Baltimore.—The exchange paper, from which we copied the intelligence, in relation to the election of Rev. J. T. Brooke, as successor in the rectorship of this Church, to the Bishop-elect of Rhode Island, spoke so positively, and had such opportunities of information, that we did not dream that there could be any mistake in the matter. It turns out, however, to be wholly erroneous, as Dr. Henshaw has not yet resigned the rectorship of St. Peter's, and of course no one has been appointed in his place. We have only to add, that it is our best wish and prayer that when this event does occur, the pastor of this congregation's choice may be one combining every ministerial qualification calculated to render him every way acceptable and eminently useful.

New Agent.—Mr. E. M. Bartholow has been appointed Agent for the Episcopal Recorder in Frederick, Md., in place of Mr. Lewis Medtart, resigned.

To Correspondents.—The communication of *A Churchman*, in reference to the Kensington Church—and also the obituary notice of Rev. Mr. Chesley, are in type, and have been unexpectedly crowded out by a press of matter. They will appear next week; as will also several articles with which we have been favored by other Correspondents.

NEW PUBLICATIONS.

Judah's Lion. By Charlotte Elizabeth.

This is another edition of a work which we have repeatedly noticed—published by M. W. Dodd, New York, and sold for 25 cents per copy. For sale by *Perkins & Purves*, 134 *Chestnut st.*

Poetical Remains of the late Lucretia Maria Davidson, with a Biography by Miss Sedgewick. *A new edition revised, Philadelphia: Lea & Blanchard.* 1843.

We have read this Biography, and a portion of these Poetical Remains. Sentiments of deep and painful interest were awakened in the perusal. The subject of this biography, to speak with poetic license, was a creature of etherial mould, whose whole nature seemed instinct with the fire of genius, and whose every day thoughts were among the loftiest or brightest conceptions of poetry. Like a piece of ignited phosphorus, she sparkled and burned with a brilliancy unsurpassed, but soon burned out—and sunk into the darkness of the sepulchre. What to us seems most painful in the review of her history is not her early death, but the fact of her being immersed perpetually in the element of worldliness—and pursued with all the appliances of human ambition and desire for literary fame. This seems to have been the result not so much of her own taste—as the injudicious influence and counsel of her friends. We should love to have seen a spirit like her's brought to the foot of the cross, imbued with the fire of celestial grace and made fully acquainted with the beauty and glory of the infinite Saviour. While this young lady evidently possessed great natural loveliness of character, there is no evidence in the sketch given that her mind was brought into living contact with the elements of the Gospel. It is true her biographer tells us that "at a very early age her mother implanted the seeds of religion, the first that should be sown in the virgin soil of the heart. That the dews of heaven fell upon them, is evident from the breathing of piety throughout her poetry and still more from its precious fruit in her life." (p. 28.) "She found much less in the Protestant than in the Catholic churches to awaken romantic and poetic associations." (p. 37.) "She read the Holy Scriptures with fixed attention. She almost committed to memory the Psalms, Lamentations, and Job, guided in her selection by her poetic taste. Byron somewhere pronounces the book of Job, the sublimest poetry on record.' (p. 38.) "She declared her firm faith in the Christian religion—said her hopes of salvation were grounded on the merits of her Saviour, and that death, which had once looked so dreadful to her, was now divested of all its terrors." (p. 72.) This was at the time of her death. A few weeks before, when her health was rapidly sinking, her biographer relates—"at Mr. K's request, she went to the theatre and gave herself up with all the freshness of youthful feeling to the spells of the drama." (p. 70.)

We cannot withhold the expression of the hope that the interesting subject of this Biography had a deeper and more influential knowledge of divine things at the last than is made to appear by the volume before us.

The Illustrated Prayer Book.—We have received No. 4 of this publication, which is quite equal in the beauty of its embellishments, to the preceding Nos. On our first page this week will be found some remarks upon the subject of the illustrated Prayer book. For sale in this city by *Wm. H. Graham, No. 90 Chestnut street.*

Pictorial History of the United States.—We have received the 2d No. of this work, which more than sustains the anticipations awakened by No. 1. Its happy execution has given it a quick and very extended popularity. We hear from all quarters the highest commendation of this publication, which we believe it truly deserves.

Campbell's Foreign Monthly Magazine.—The May No. of this publication has been received, which, in addition to a happy selection of interesting articles from Foreign Journals contains a portrait of Professor Wilson. This is said to be an accurate copy of the original likeness procured from England, and as a mezzotint engraving is unquestionably one of the best specimens ever issued of the work of the accomplished artist, Mr. Sartain.

The Biblical Cabinet, by James M. Campbell & Co. 98 *Chestnut street.*

This publishing house, which have conferred such high obligations upon the religious reading community, by the publication of their 'Select library of Religious Literature," reducing the price of works that cost $3 to 75cts, and thus multiplying readers a hundred fold, are about to confer an additional favour, in the issue of the work before us on the same plan, by which valuable and costly treatises on theological subjects, now beyond the reach of any but the wealthy, will be rendered accessible to all. Each No. of the work will contain 96 pages at 25 cts. per No. No. 1 which we have received, commences with "Neander's History of the Christian Religion during the first three centuries."

N. B. *A word to the publishers*—we suppose the publication of Fox's Book of Martyrs, a supplement to the select library, is progressing, although we have not seen anything of it since the issue of No. 2.

We have not room this week to do any thing more than acknowledge the reception of the following works:

The Daughters of England. By Mrs. Ellis, price 12½; *D. Appleton & Co.* Women of England, Same author, publisher and price. *Memoir of Mrs. Ann Maria Morison of the North India Mission*, for sale by H. Hooker. The Prodigal Reclaimed, for sale by A. Flint, Tract Depository, Philadelphia. The Advancement of Religion, by Dr. Andrew Reed, for sale by Mr. Hooker. A Pastoral Address to Young Women, by the Rector of St. Timothy's Church, Philadelphia.

Intelligence.

DOMESTIC.

DIOCESAN.

Confirmations in Philadelphia.—On Sunday morning, May 7th, Rt. Rev. H. U. Onderdonk, D. D., held a confirmation in All Saints' Church, when *nine* persons received that holy rite; and in the afternoon of the same day he confirmed *thirty-five* in St. Luke's, *two* of this number being from St. Paul's. The total number of persons confirmed in this city during the past season is *seven hundred and forty*.

MASSACHUSETTS.

Bishop Eastburn officiated in St. Thomas' Church, Taunton, April 28th, and confirmed *thirty-two* persons.

St. Paul's Church, Boston.—We have received a very interesting report of the Board of Managers of the Benevolent Operations of St. Paul's Church, Boston, for the ecclesiastical year ending Easter, 1843, from which we learn that the amount contributed for missionary objects by that parish during the year, was $7233 61.—*Christ. Wit.*

CONNECTICUT.

Never has there been a time, when there was so many outward signs of prosperity in this Diocese, and we trust its spiritual interests keep pace with its external progress. The confirmations of the Bishop have been unusually large, and often attended with many incidents of deep and peculiar interest. There seems to have been a general seriousness pervading all the congregations in this vicinity for many months,—a silent but sure spirit, at work in the minds of the people, bringing them nearer and nearer to God, and his people. There is a great increase of numbers in our Church, and we trust of piety also. "They shall prosper who pray for the peace of Jerusalem."—*Ch. Chron.*

BISHOP BROWNELL'S APPOINTMENTS.

Sunday, May 14, Hartford, 10½ A. M. (Christ Ch.) Hartford 3 P. M. (St. John's Ch.) *Sunday*, May 21 Norwich, 10½ A. M., Poquetannock, 3 P. M. *Tuesday*, May 23, New London 2 P. M. *Sunday*, May, 28, New Haven.

NEW-YORK.

Sunday-school Anniversary.—We learn from the N. Y. Churchman, that the day appointed for this solemnity, the 27th ult., proved so inauspicious, that very few of the scholars were in attendance. The service appointed for the Church of the Ascension was postponed till the next day; when from St. Bartholomew's, Christ Church, and the Church of the Ascension, there were present 25 schools, 300 teachers, and 2859 scholars.

Bishop Kemper was expected in New York on the 5th, and would put up at No. 663 Broadway opposite Bond street.

Brooklyn, L. I.—The Anniversary of the Episcopal Sunday Schools of Brooklyn and vicinity, has been postponed from Tuesday, May 9th, to Tuesday, May 16, when it will be held in St. Ann's Church, at 3 o'clock P. M., the weather permitting. Addresses by the Rev. J. W. Cooke and Rev. B. I. Haight of New York.

New York.—We have received a very interesting account of the Anniversary meeting of the New York Protestant Episcopal City Mission, held in St. Bartholomew's Church, on Sunday evening the 7th, which we shall publish next week. It came too late for insertion in our present No.

Albany.—It is stated in the Albany Journal, that Bishop B. T. Onderdonk officiated in St. Paul's Church, Albany, on Sunday evening the 7th and administered the rite of confirmation to *ninety five* persons.

Bishop Benj. T. Onderdonk confirmed *thirty-seven* persons in St. Luke's Church, Brooklyn, on Sunday the 30th ult. This was the last of the Annual Confirmations for the cities of New York and Brooklyn. They have been held in *eleven* churches, and 619 persons have been confirmed.

Bishop Onderdonk has received from the Wardens of St. Peter's Church, Hobart, Delaware county, the canonical notice of the election of the Rev. Andrew H. Cornish to the rectorship of the parish.—*Churchman.*

The Rev. Edward C. Bull, having removed from this diocese to that of Connecticut, with a letter of dismission, and been there received, has changed his canonical residence.

The Rev. George S. Porter has removed from Fredonia, N. Y., to Buffalo, N. Y., and requests that communications for him be directed accordingly.—*Ib.*

Bishop B. T. Onderdonk laid the corner stone of Christ Church, Pelham, West Chester Co., the 28th ult. The address was delivered by the Rev. Robert Bolton, rector of St. Paul's Church, Eastchester.

This church is building on the estate of the above named reverend gentleman, and by himself, of stone given by him, a portion of the necessary funds being furnished him from other sources. It is Mr. Bolton's intention to place the church and its site in the hands of trustees, to be held by them solely for the purposes proper to a Protestant Episcopal Church, until a vestry can be formed to take it in charge.

There is not in the town of Pelham a single edifice appropriated to religious worship and instruction. Soon after the removal into that town of the excellent rector of St. Paul's, Eastchester, the grievous spiritual destitution of his immediate neighbourhood excited his benevolent Christian concern. A Sunday school was formed among them by the members of his family; and having devoted the morning of each Lord's day to his parish church, he performs divine service and preaches in the afternoon or evening, at his residence. To this service, originally intended for his own family, and the members of the truly *domestic* seminary in which he superintends the very important, interesting, and efficient work of female education on Christian principles, the neighbours were invited, and attended in numbers, and with a manifest spiritual advantage, which encouraged their pious and disinterested benefactor to undertake the holy enterprise of which the commencement is above detailed. The day of the laying of the corner-stone was uncommonly fine and bright; eight of the clergy of the Church were in attendance; friends and neighbours assembled to manifest their sympathy in the good work; and no small share of the interest of the occasion was produced by the joyous band of Sunday scholars, who have found in the "Priory"* their best friends, and who, with their excellent and devoted teachers, headed the procession.—*N. Y. Churchman*

* Pelham Priory is the name of Mr. Bolton's residence.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Easter, May 14. Duanesburgh, *Schenectady county*. Institution A. M., Confirmation P. M. Tuesday 16, Rensselaerville, *Albany county*. 17, Oakhill, *Green county*. 18, Greenville. 19 Cairo. Fifth Sunday after Easter, or Rogation Sunday May 21. Windham. 22. Prattsville. 23 Gilboa, *Schoharie county*. The Ascension of our Lord Jesus Christ, Thursday, May 25. Hobart, *Delaware county*. Saturday, 27. Delhi, Institution A. M., Confirmation P. M. Sunday after the Ascension, May 28, Walton. Tuesday, 30. Franklin. 31. Otsego, *Otsego county*.

(*To be continued.*)

WESTERN NEW-YORK.

BISHOP DE LANCEY'S APPOINTMENTS.

Frid., May 26, Wayne, confir., 2 P. M. Sat. 27, St. James', Hammondsport, confir., 10 A. M. Sund., May 28, St. Thomas', Bath, confir. 10 1-2 A. M. 2 P. M. Tuesd., 30, St. Peter's, Dansville, confir., 10 1-2 A. M. 2 P. M. Wed., 31, St. John's, Mount Morris, 10 1-2 A. M. do. do. St. Michael's Geneseo, 3 P. M. Thurs., June 1, Zion, Avon, confir., 11 A. M. Saturd., 3, Mumfordsville, 10 A. M. Sun., June 4, St. Mark's, LeRoy, confir. 10 1-2 A. M. do. do. St. Paul's, Stafford, confir. 3 P. M. Mond., 5, St. Mark's, Le Roy, ordina., 10 1-2 A. M. Tues., 6, St. Clement's, Wethersfield, confir. 10 1-2 A. M. do. Warsaw, 3 P. M. Thurs., 8, St. John's, Sheldon, confir. 10 1-2 A. M. Frid., 9, St. James', Batavia, confir., 10 1-2 A. M. Sat., 10, St. Luke's Royalton, confir., 11 A. M. Sund., June 11, Grace, Lockport, confir. 10 1-2 A. M. do. do. Christ, Lockport, confir., 3 P. M. Tues., 13, St. Johns', Medina, confir., 10 1-2 A. M. Wed., 14, Albion, 2 P. M. Thurs., 15, Kendell, 11 A. M. Frid., 16, Clarkson, 10 A. M. Do. do. St. Luke's, Brockport, 3. P. M. Sun., June, 18, St. Luke's, Rochester, 10 1-2 A. M. Do. do. Grace, Rochester, 3 P. M.

(*To be continued.*)

NEW JERSEY.

Bishop Doane confirmed *six* persons in St. John's Church, Salem, the 25th ult. On the 26th he confirmed *ten* in St. George's Church, Penn's Neck, and on Sunday the 30th, *fourteen* in St. Paul's Church, Camden.

A new Episcopal Church has just been commenced at Rahway, New Jersey, under circumstances which promise a favourable completion. The parish has recently received the ministerial services of Rev. Edward W. Peet, and the vestry have determined on the erection of a building, of brick, in the Gothic style, with a tower in front and chapel in the rear, the whole being about 82 feet in length by 40 in breadth. On Good Friday, *six* adults were received into Christ's holy Church, by baptism, and on Easter Sunday the first communion was administered to 16 persons.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday, May 14th, (4th after Easter) Trinity Church, Wilmington, (Confirmation.) 21st, (5th after Easter) St Andrew's, Wilmington, (Confir.) St. James', Staunton (Confir.) Friday, May 26th, evening, St. Luke's Seaford, Convocation. Do. Saturday, May 27th. Sunday after Ascension, 28th, do. A. M. Consecration and Ordination. Monday 29th, evening, Milford. Wednesday, 31st, Smyrna, Convention. Whit Sunday, May 4th, St Peter's, do. Confirmation, A. M. Do. St. Ann's, Middletown, do. P. M. Trinity Sunday, May 11th, St. Andrew's, Wilmington, A. M., Ordination.

VIRGINIA.

Bishop Meade administered the rite of confirmation in St. Paul's Church, Alexandria, D. C., on Sunday the 30th, to *twelve* persons, two of whom were members of the Theological Seminary.

We learn from the Southern Churchman that Bishop Johns has recently made a visit to the southern portion of the Diocese of Virginia, where, during his visitation, he administered confirmation to *one hundred and twenty-three* persons. He confirmed in Smithfield, 14; Chuckatuck, 4; Suffolk, 15; Portsmouth, 11; Norfolk, St. Paul's Church, 12; Christ Church, 17; Hampton, 7; Old Point, 1; Eastville, 14; Princess Anne, 13; Gloucester, 9, Matthew's, 1; Merchants' Hope, 3; Brandon Church, 2.

In Accomac, Bishop Johns admitted to the order of the priesthood, Rev. Mr. Winchester, and in Matthew's consecrated the church at Kingston.

We learn from the Southern Churchman that a steamboat will leave Washington at 2 o'clock P. M., and Alexandria at 3 o'clock P. M., on the 15th inst., for Richmond for the purpose of accommodating persons who wish to attend the Virginia Convention on the 17th. The passage and fare for going and returning by this conveyance is only $8.

OHIO.

BISHOP MCILVAINE'S APPOINTMENTS.

Bishop M'Ilvaine requests us to publish the following notice of his next visitation.

May 13 and 14, Saturday and Sunday, Massillon; consecration of Church, on Saturday, A. M. May 16, Tuesday, P. M., Canfield. May 17, Wednesday, A. M., Boardman. May 18, Thursday, P. M., Newton Falls. May 19, Friday, A. M., Warren, May 21, Sunday, Ashtabula. May 22, Monday, A. M., Unionville. May 23, Tuesday, A. M., Plymouth, consecration of Church. May 24, Wednesday, A. M., Rome. May 25, Thursday, A. M., Windsor. May 25, Thursday, P. M., Hartsgrove, May 26, Friday, A. M., Batavia. May 28, Sunday, Barnesville. May 31, Wednesday, P. M., and Thursday, A. M., Wooster. Ordination.

ILLINOIS.

BISHOP CHASE'S APPOINTMENTS FOR MAY AND JUNE.

Sunday, May 14, Christ Church, Collinsville, Tues. 16, Greenville, Wed., 17, Hillsboro'. Thurs. 18, Waverley. Frid. ev. 19, St. Paul's Church, Springfield. Sund., 21, St. Paul's Church, Springfield, Confir. and Com. Mon. and Tues., 22, 23, do. do. Ascension Day, 25, Trinity Ch., Jacksonville. Frid. and Sat., 26, 27, do. do. Sund. after Ascension, 28, do. do. Confir. and Com. Mond., 29, Winchester. Tues., 30, Pittsfield. Friday, June 2, Columbus. Sat. ev., June 3, St. John's Church, Quincy. Whitsunday; Diocesan Convention: Religious Solemnities, *Confir.; Ordina.; Com.* June 5, 6, *Convention.* Thurs. 8, Mendon. Sat. 10, Christ Church, Rushville. Trinity Sund., 11, do. do. confir. and com. Tues. 13, Lewiston. Wed. 14, Calvary Church, Farmington.

MICHIGAN.

SPRING VISITATION OF BISHOP M'COSKRY.

Fourth Sunday after Easter, May 14, Niles. Monday 15, Mottville. Tues., 16, Kalamazoo. Thurs., 18, Albion. Friday 19, Jackson.

Convention meets at Ann Arbor, May 25.

FOREIGN.

Thirteen Episcopal Churches have been built in Manchester during the last seven years.

The laureateship enjoyed by Dr. Southey just deceased, has been offered to the poet Wordsworth, who declined the proffered honor on account of his advanced age, having just entered his 74th year. An English journal justly remarks that "his declining to accept the office is as reasonable and becoming, on account of his advanced age, as was the offer of it on account of his exalted merit."

The Earl of Hopetown, left the House of Lords in Parliament on Friday night, April 7th, in apparent good health, in a hired cab, to be conveyed to his lodgings. When the cabman opened the door of the vehicle, though he had previously heard during the drive no signs of illness on the part of his lordship, he found him dead. His family was one of great antiquity in Scotland, and he inherited six distinct titles of nobility, but alas! earthly titles cannot stay the iron grasp of death.

Considerable excitement prevailed in England, at the time the last steamer left, on account of the monstrous aggression on Tahiti, by the French under the promptings of Popish priests.

The Rev. Mr. Dodsworth of Tractarian notoriety made several attempts at the last meeting of the Board of the "Christian Knowledge Society" to obtain an order for the "Standing Committee to print the rubric of the large Prayer Books, which they distribute gratuitously, *in red letters*," in every attempt of which he was signally defeated.

Ecclesiastical Calendar.

FOURTH SUNDAY AFTER EASTER.—May 14.
Proper Lessons for Morning Service, Mic. v. Acts vi. Evening, Nah. i. 1 Thess. iii.

FIFTH SUNDAY AFTER EASTER.—May 21.
Proper Lessons for Morning Service, Zech. viii. Acts viii. v. 5. Evening, Zech. x. 1 Thess. iv.

ASCENSION DAY.—May 25.
Proper Lessons for Morning Service, 2 Kings ii. Luke xxiv. v. 44. Evening, Deut. x. Ephes. iv. to v. 17.

SUNDAY AFTER ASCENSION DAY.—May 28.
Proper Lessons for Morning Service, Joel ii. John xvii. Evening, Zeph. iii. 2 Thess. iii. to v. 17.

WHITSUNDAY.—June 4.
Proper Lessons for Morning Service, Deut. xvi. to v. 18. Acts ix. to v. 36. Evening, Isa. xi. Acts xix. to v. 21.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Oak Grove,	Sunday,	May 14th,	Morning.
Holmesville,	do.	do.	Afternoon.
Bristol,	do.	do.	Evening.
Germantown,	Sunday,	May 21st	Morning.
Manayunk,	Sunday,	June 4th.	
Churchtown,	Sunday,	June 11th,	Morning.
Morgantown,	do.	do.	Afternoon.
West Vincent,	Sunday,	June 18th,	Morning.
Honeybrook,	Sunday,	June 25th,	Morning.
Downingtown,	do.	do.	Evening.
Radnor,	Sunday,	July 2d,	Morning.
St. Peter's, G. T.,	do.	do.	Afternoon.

GRACE CHURCH.

Sunday next, being the *second* Sunday in the month, this Church will be closed in the afternoon. Evening service to commence at 7½ o'clock.

ST. JOHN'S CHURCH, N. L.

The Rector of St. John's Church, N. L., situated at the corner of St. John and Brown streets, avails himself of this method to give notice, that divine service is held there every day of the week at 6 o'clock A. M. On Wednesday and Friday evenings at ¼ before 8 o'clock, and on Sundays at 10 o'clock A. M. at 3½ o'clock P. M., and at ¼ before 8 o'clock in the evening. All Christian people residing in the vicinity of the Church, who may desire to worship Almighty God according to the order of the Episcopal Church, are affectionately invited to attend, "so much the more as ye see the day approaching."

ST. TIMOTHY'S CHURCH, S. G.

There will be a sermon preached to parents next Sunday evening at 8 o'clock. Divine service and lecture every afternoon next week, at 5 o'clock.

NOTICE.

The Fifty-ninth Annual Convention of the Protestant Episcopal Church, in the Diocese of Pennsylvania, will be held in St. Andrew's Church, Philadelphia, on Tuesday the 16th day of May, at 6 o'clock P. M.

G. M. Wharton,
May 1, 1843. Secretary of Convention.

AMERICAN SUNDAY-SCHOOL UNION.

The services of the Nineteenth Anniversary of the American Sunday-school Union, will be held on Tuesday the 23d inst. at half past 3 o'clock, P. M., in the First Presbyterian Church, on Washington Square.

Ministers of the Gospel, Sunday-school Teachers, and other friends of the Institution, are respectfully invited to attend.

CHURCH SUNDAY SCHOOL SOCIETY OF PENNSYLVANIA.

The Schools connected with this Society will celebrate their Anniversary on Monday, May 15th, in Ascension, St. Stephen's, and St. Paul's Churches. The Service in each Church will commence at 4 o'clock P. M.; the galleries will be open to the congregation.

☞ Should the day prove unfavourable, the celebration will be postponed until the day following.

By order of the executive committee,
Anthony E. Stocker.

The Annual Meeting of the "Church Sunday School Society of Pennsylvania," will be held in St. James' Church, on Tuesday evening, May 16th. The Annual Report, and Sermons, specially addressed to Sunday-school teachers, will be delivered, and a collection taken up in aid of the funds of the Society.

C. O'Callaghan, Secretary
Phila. St. Philip and St. James, 1843.

ACKNOWLEDGMENTS.

RECEIPTS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY,—SINCE MAY 3.

From St Luke's Church,	$107 00
Herman Cope, Esq.	6 00
Rev. Dr. Dorr, for books sold,	5 00
Donation by 'Carolus'	5 00
	$123 00

Wm. Musgrave, Treasurer,
May 9th, 1843. No. 175 Market st.

FOR KENYON COLLEGE.

Christian Wiltberger, Sr.,	$ 5 00
N. C., Buffalo, N. Y.	10 00
A member of Grace Church, Phil.	10 00
do. do.	5 00
A Friend, of St. Helena Church, Beaufort, S. C.	5 00
A Lady, by Rev. W. Suddards,	10 00
Previously acknowledged,	115 00
	$160 00

William Stavely & Co.

The Episcopal Female Tract Society, are much indebted to their generous friend for her prompt response to their recent appeal, in a donation of *twenty five* dollars, also to their kind friend the Rev. Mr. Natt, of St. John's Church, Bellfonte, for a donation of *five* dollars. They would be happy to acknowledge similar obligations from their city clergy. They have recently published two very cheap tracts which they hope will be extensively circulated, against lying, stealing, and parental negligence, entitled the Hampshire tragedy, and The Execution of Wild Robert. They are in verse, that they may be more easily committed to memory by children. They are taken from that celebrated work the Cheap Repository, which was so ably conducted by Hannah More, whose object was to make her tracts the vehicles for the conveyance of sound *Christian Principles*. These tracts effected so much good, that no less than *two million* copies were sold during the year.

Subscribers who do not receive their tracts, can have them by leaving a line, specifying the deficient numbers at the Bookstore of Mr. R. S. H. George.

EPISCOPAL BOOK STORE.

R. S. H. GEORGE, No. 26 South Fifth street above Chestnut.

Just published, the third edition of the Proper Lessons as read in the Episcopal Church in the United States at morning and evening Prayer, on Sunday and other holy days through the year, in various states of binding, from 31 cts. upwards.

Also,—Just received a fine assortment of Prayer-books of various sizes and bindings, from 20 cts. to $3.

EPISCOPAL BOOK STORE.

THIS Day is published, by GEORGE S. APPLETON, No. 148 Chestnut st.,

The Kingdom of Christ; or Hints Respecting the principles, Constitution and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A. Chaplain of Guy's Hospital, and Professor of English History and Literature in King's College, London.

HENRY'S COMMENTARY.
NEW EDITION.

BARRINGTON & HASWELL, 293 Market street, have in press and will shortly publish a new edition of Henry's Exposition of the Old and New Testament, 6 vols. super royal 8vo. The present edition will be issued in a far superior style to any that has preceded it: the paper clean and white, the printing clear and distinct, the binding strong and elastic. The price will be FIFTEEN DOLLARS per copy. Any person forwarding SIXTY DOLLARS to the publishers, will be entitled to a *fifth copy gratis*.

*** A large assortment of Bibles and Prayer-books in all varieties of binding, constantly on hand, and will be sold very low for cash. April 22—6t.

LIFE OF BISHOP MOORE.

RECENTLY published by Wm. Stavely and Co., No. 12 Pear street, a Memoir of the Life of the Right Rev. Richard Channing Moore, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia, by the Rev. J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, accompanied by a selection from the Sermons of the late Bishop—comprising 503 octavo pages, with an excellent likeness of the venerable Bishop in front.

Also, The Prayers of the Church, a connected series of Reflections on the Liturgy; by Rev. J. R. Walker, Rector of St. Helena Church, Beaufort, S. C.

SAMUEL HART, Sr., Bookseller, Charleston, S. C. has received, for sale, a supply of the Memoir of the Right Rev. Richard Channing Moore, D. D., by the Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop. May 13.

MEMOIR OF BISHOP MOORE.

COPIES of the Memoir of the Rt. Rev. Bishop Moore, by the Rev. Dr. Henshaw, can be had at the following places in Virginia:—

John Conkley, Bookseller, Fredericksburg.
Joseph Gill, Bookseller, Richmond.
Joseph C. Swan, Bookseller, Petersburg.
E. P. Tabb, Main street, Norfolk. May 13.

TO TRUSTEES OF ACADEMIES, SEMINARIES AND COLLEGES.

A N A. M., who has been long engaged in teaching, wishes to obtain an appointment as Principal of an Academy or Seminary, or Professor or Tutor in a College. He has Testimonials of the highest possible character, (endorsed by the Bishop of the Diocese,) from an Institution in the Principalship of which he has held for the last four years. Address, post-paid, R. S. Post office, Gettysburg, Pa. May 13—1t

CHEAP ORGANS.

AN Organ with the following stops—open Diapason—Stop Diapason—Dulciana—Flute—Principal—Fifteenth—Alarm—compass from G G to F in alt,—built about two years, in perfect order and warranted a very superior instrument, for sale low.

It can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.

May 13—1t.

CHEAP BOOKS YET.

NEANDER'S History of the Church, for 25cts.—The Wives of England, for 12½ cts.—The Daughters of England, 12½ cts.—The Women of England, 12½ cts.—The School Girl in France, 280 pages, 25 cts.—The Bible in Spain, by Barrow—The Gipsies in Spain, do.

Books generally exceedingly low for cash, at H. HOOKER'S Bookstore, 178 Chestnut st., opposite the Masonic Hall.

PROPER LESSONS.

COMPANION TO THE BOOK OF COMMON PRAYER.

JUST published, and for sale by the subscriber, The Proper Lessons as read in the Episcopal Church of the United States, at morning and evening Prayer, on the Sundays and other holy days throughout the year. Third edition, in various bindings, from 31 cts. upwards.

HENRY F. ANNERS,
No. 6 Minor st.

JUST PUBLISHED,

THE May number of the Eclectic Museum of Foreign Literature, Science and Art.

Contents.—*Plate*.—From a painting by E. Landseer. 1. Tim Hot, *from the Amulet*. 2. The Advertising System, *Edinburg Review*. 3. Imaginary Conversation, *Blackwood's Magazine*. 4. Aristocracies of London Life, *Blackwood's Magazine*. 5. A Nut for 'Grand Dukes,' *Dublin University Magazine*. 6. Newspaper Press of France, *Foreign Quarterly Review*. 7. Anti-Corn Law League, *Colonial Gazette*. 8. Robert Peel and his era, *Bell's Messenger*. 9. Country Pleasures, *Bentley's Miscellany*. 10. Political economy, *Charivari*. 11. Recreations of Christopher North, *Edinburg Review*. 12. Opening of Parliament, *Charivari*. 13. Music for the Million, *New Monthly Magazine*. 14. Mr. Everett's Letter, *Times*. 15. Last of the Barons, *Britannia*. 16. Answer of the American Press, *Foreign Quarterly Review*. 17. Wrongs of Punch, *Charivari*. 18. Reminiscences of Men and Things, *Fraser's Magazine*. 19. Handley Cross, *Quarterly Review*.

Poetry.—Lines; Lost Lamb; Enchanted Lily; Raphael; War Deprecated.

Miscellany.—Allan Cunningham; Wealth; Lectures of M. Dacon; Homeric Hymn.—King Gustavus' Papers; Antarctic Expedition; Roman Antiquities; Wood Paving; Julius Caesar.—Chinese Treasure; Aerial Steam Carriages.—Explosion at Dover.—A Strange Meeting.—Police Station.

Science and Art.—Chinese Publishing—Zodiac of Denderah—American Monuments—Society of Mick—Perturbations of the Planets.—Hollow Axles.—The Iron

Obituary.—Robert Southey.—Rev. G. A. Montgomery.—Michael J Quin, Esq.

Bibliographical Notices.

Select list of recent publications—Great Britain.—Germany.—France.

Published by E LITTELL,
No. 168 Chestnut st.

☞ Subscriptions respectfully solicited.

THE YOUNG LADY'S COMPANION.

THE Young Lady's Companion: In a Series of Letters. By Margaret Coxe, author of "Botany of the Scriptures," "Wonders of the Deep," &c. &c. 1 vol. royal 12mo. 350 pages. Printed on a superior quality of paper, and put up in a handsome style of muslin binding.

From the following table of contents, a pretty correct idea of the character of the work may be formed:—

Importance for forming just views of life. Female influence. Means of the exercise of influence. Conversation. Intellectual and Moral Discipline. Government of the Thoughts. Formation of Habits. Acquisition of Habits. Acquisition of Knowledge. Study of the Bible. Elementary Branches of Education. Geography. History. The Languages. Poetry. Natural Science—Astronomy, Chemistry. Natural History—Zoology, Conchology. Botany. Mineralogy. Geology. General Reading. Accomplishments—Music, Drawing and Painting. Government of the Affections. Government of the Temper. Government of the Passions and Appetites. Filial Duties and Behavior to Elderly People. Sisterly Duties and Privileges. Single Life. Domestic Economy. Behavior to Domestics. Work-people and Trades-people. The Law of Consideration. Attendance upon the Sick. Deportment of the sick. Health and attention requisite for its preservation. Dress. Improvement of Time.

The Publisher of the Young Lady's Companion, has great pleasure in presenting the following recommendation of the work, from the Rt. Rev. Bishop McIlvaine:—

To Mr. Isaac N. Whiting:

"Dear Sir,—In compliance with your request, I have examined the work you have just published, 'Young Lady's Companion,' by Miss Margaret Coxe; and I have no hesitation in expressing a very favorable opinion of its merits and adaption for usefulness. The subjects are judiciously selected; the sentiments and advice are sound, practical and very appropriate; a wise moderation pervades the work; the aim is always at the promotion of the very best features of female and Christian character; the marks of a well-read, well-thinking, discreet, delicate and refined mind are apparent in all the book; nothing is strained; the manners and character inculcated are such as constitutes true ladyship, as distinct from that which resides merely on the surface and takes little heed to the affection and principles. But the chief excellence of the book is, that it is begun, continued and ended with distinct and sound reference to Christian principles, as being at the basis of all right education, and as the forming and governing ingredient of female as well as of all other characters. Books for the training of the youthful mind are radically defective, unless they be thus distinguished. I cannot but anticipate the happiest results from an extensive circulation of the work.

Yours, &c.,
CHARLES P. McILVAINE, D. D.,
Bishop of the Prot. Epis. Church in the State of Ohio."

For sale in Philadelphia at the Bookstores of *Carey & Hart; Thomas, Cowperthwaite & Co.; A. S. Barnes & Co.; J. Whetham & Son; R. S. H. George; J. R. Simon*; and *H. Hooker*.

In New York at the Bookstores of *Swords, Stanford & Co.; D. Appleton & Co.; Robert Carter; Huntington & Savage; Alexander V. Blake; Dayton & Newman; John S. Taylor; Saxton & Miles*; and *M. W. Dodd*.

And in Baltimore at *Armstrong & Berry's*, and *D. Brunner's*.

MONEY RECEIVED FOR THE RECORDER.

Lancaster, Pa.—Mrs. Mary Ellmaker, George J. Diller, Edward Morton, each $2 50,	$ 7 50
Georgetown, D. C.—Miss Alethea Burnett, Mrs. Edward M. Linthicum, Miss Catharine Myers, Judge J. S. Morsell, Miss L. S. English, Mrs. Dr. Shaaff, each $2 50,	15 00
Lt. M. F. Maury, Washington, D. C.	2 50
Mrs. Mary Odell, New York,	2 50
Mrs. Sarah E. Early, Madison C. H., Va.	2 50
Anthony Twyman, Locust Dale, Va.	2 50
Mrs. Catharine G. Bruton, Dilworthtown, Pa.	2 50
Miss Susan Lewellin, Pickering, Pa.	2 50
Mrs. C. Devereux, Raleigh, N. C.	2 50
Estate of W. H. Williams, dec'd, do.	19 68
Joshua G. Wright, Wilmington, N. C.	5 50
W. H. Robbins, Cheraw, S. C.	6 10
Rev. C. B. Walker, Salisbury, N. C.	2 50
Wilmington, Del.—Edmund Canby, Dell Noble, Andrew Jack, Miss M. Johnson, each $2 50,	10 00
Mrs. Thomas Talbird, Beaufort, S. C.	2 50
Mrs. Margaret Reynolds, do.	2 50
Simon Greenleaf, Cambridge, Mass (to Nov. 1843)	2 50
Mrs. Thos. Amory, Roxbury, Mass (to April 1844)	2 50
Miss Mary J. Keats, Harwood, Va.	2 50
Fredericksburg, Va.—Mrs. Emily Brown, Miss Rebecca T. Lomax, John Hart, each $2 50,	7 50
George Douglass, Douglassville, Pa.	2 50
Mrs. Mary Lewis, Charlestown, Va.	2 50
Miss Mary Opie, do.	2 50
Brooklyn, N. Y.—J. A. Cowing, $1 25—Mrs. I. A. Underhill, $1 25—Charles J. Taylor, J. S. Shapter, R. E. Wood, O. D. Burtis, each $2 50,	12 50
Mrs. E. C. Lee, Nanticoke, Pa.	2 50
Wilkesbarre, Pa.—Mrs. Ann Robinson, $1 25—John N. Conyngham, $2 50—Amzi Fuller, $2 50—Henry Pettybone, $5—Thomas Dunlop, $5,	16 25
Dr. B. B. Hodges, Upper Marlborough, Md., (to Dec. 1842)	2 50
B. T. Hodges, do. (to April 1844)	2 50
	147 43

Poetry.

For the Episcopal Recorder.

ON THE DEATH OF THE REV. WILLIAM F. CHESLEY.

"Where thou art gone—
Adieus and farewells are a sound unknown,
May I but meet thee on that peaceful shore,
The parting words shall pass my lips no more."
COWPER.

'Twas early morn: and round his couch
His weeping children stood,
And wife and friends had gathered near,
A pale and awe-struck crowd,
For thee, in anguish greater far
Than mortal tongue can tell,
We saw the saint engaging death
In conflict fierce and fell.
Yet calm his soul, and firm his trust,
And as he raised to heaven
His eye, there beamed a radiant smile,
Which told of sins forgiven.
He spoke, and from his quivering lips—
Pale with the touch of death—
Sweet accents came of trust in God.
Thus he resigned his breath—
But ere he died, fervent he prayed,
That blessings might be shed
In rich profusion, from his God,
On each beloved head.
"Oh! could I preach once more," he cried,
And raised his trembling hand,
"I'd tell how awful 'tis to die,
Before the Judge to stand,
Yet God, the Lord, salvation is,
And can I be afraid!
He is my strength, my trust in Him
Shall never be betrayed.
With angels and archangels soon,
This soul, which he has given,
Shall magnify his glorious name,
Amidst the choirs of Heaven."
These were his last, his parting words:
Then freed from earth, he soared
Triumphant to the realms of bliss,
To meet his Saviour Lord.
* * * * * * *
Farewell thou loved one—like the prize,
Thy faith and zeal have won,
Souls are the gems that sparkle forth
In thy triumphal crown,
Rest, bliss and *peace*, thou sainted one,
Are now forever thine:
Whilst rapturous praise thy lips express
In extacies divine.
Then rest in peace, father adieu,
Yes, though our poor hearts bleed,
There still is mercy in the blow,
Since we are privileged to know
That thou art blessed indeed.

J. G. C.

West River, April 28th.

For the Episcopal Recorder.

ON THE DEATH OF A CHILD.

Softly and sweetly thou passed'st away,
Like the Sun as it sets on a mild summer's day;
Softly but sweetly, bright angel's around,
Have borne thee away to holier ground.

Thy pains and quick sobbings for ever shall cease,
For where thou hast gone, but love is, and peace:
The youngest, the last born, to his Saviour has fled,
An "infant of days" lies now with the dead.

Not a wave e'er breaks on eternity's shore,
Where now this the loved one has hasten'd before;
That bless'd Saviour who died, *his* pure soul to save,
Will be *our* Saviour too, when we rise from the grave.

If we love and adore Him: then washed in his blood,
We pass over (through faith,) in joy, Jordan's flood;
Our babe was but lent; we dreamed he was given,
And forgot for the while, that his home is in Heaven.

Nova Scotia. ORION.

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XVI.

A "FIFTEENTH TRACT ABOUT TRACTS."

"*A Burmese Female.*" "The history of the first Christian Mission in Burmah, shows the beneficial influence of Tracts. The first inquirer was drawn to the zayat by a Tract; and *Mah Meula*, one of the most interesting of the female converts, received her first impression from one of these silent messengers. Her history will be read with interest. It appears that she was long anxious to search the sacred books; and after much solicitation, her husband taught her to read. She attentively studied the holy books of Burmah, which left her mind in the same inquisitive state as when she commenced them. For ten years she had continued her inquiries, when one day her neighbour brought her a Tract, written by Dr. Judson, from which she derived her first ideas of an eternal God. She then became anxious to know the residence of the writer, but could not ascertain it till the chapel was built. In consequence of the blessing of God upon Dr. Judson's instructions, she became an intelligent and decided Christian, and died in the faith of Christ. Not long before she expired, her mind was cheered by the prospect of communing with Mrs. Judson, and other pious friends, in heaven. But just as she thought on this subject of consolation, she exclaimed, 'But first of all, I shall hasten to where my Saviour sits, and fall down, and worship and adore him, for his great love in sending the teachers to show me the way to heaven.'"

"*A Devonshire Laborer.*"—"I left the Tract entitled 'The Gospel Imitation,' says a Christian minister, in Devonshire, with a laborer. His wife had been awakened to a sense of sin, and to see her need of a Saviour. This woman was very anxious about the soul of her husband, and used to talk to me about him very often, and lament that he could not see his need of a change of heart. She earnestly wished he might be altered. One day I called, and she immediately said, 'A wonderful change has taken place in my husband, he is quite different from what he was.' She then mentioned the particulars. One Sunday evening he seemed unusually serious; he took up the above mentioned Tract, read it with deep attention, and was so much affected that he could not proceed for tears, and they were tears, I trust, of true penitence. He afterwards proved a consistent and steady Christian."

"*A Young Infidel.*"—"A young infidel in the state of North Carolina, was walking by the sides of a pond, when he discovered two leaves of a book partly in the water, which he took up, and soon perceived another fragment of a book, lying at a little distance before him, and still further on, a third. He took up the whole, and putting them together, they composed an entire Tract. The perusal of it so arrested his attention, that he read it again and again; and such were the impressions produced in his mind, that he felt an unconquerable desire to read the Bible. He was ashamed that this wish should be known to any one; and devised a plan for procuring a Bible privately. He recollected a little pocket Bible in his grandmother's book case; went and made her a visit; and, while looking at and praising her library, secured the Bible under the folds of his coat, and went home and read it in his retired chamber. He embraced the Lord Jesus Christ, there set forth as crucified for a lost world, as his Saviour and Redeemer, and became a member of a Church and an active Christian."

Behold the effect of a Tract dropped in faith, perhaps by some way faring child of God. How happy will he be in eternity, that he ever took an interest in religious Tracts; and how much cause may many Christians have to mourn, that when they had the opportunity, they lacked the zeal, to engage in sowing the seed which, as we have shown, has in so many instances, (ascertained) sprung up to life eternal! And yet "what are these among so many," which the morning of the resurrection shall reveal!

From the Sailor's Magazine.

TRIALS OF SEA FARING LIFE.

Nantucket is sustained entirely by the whale fishery. But few persons are aware of the peculiar trials and dangers which this business involves. I have rarely been able to see the United States banner run up to the top of our flag staff, announcing that a Cape Horn ship has appeared in the distant horizon; or to sit upon my house-top, and watch the lessening sail of one as it recedes from the island, disappearing in the haze of the ocean, without having emotions excited which will moisten the eye. Our ships are fitted out for a cruise of four years. If they return with a cargo of sperm oil in forty months, they are thought to be remarkably successful; but not unfrequently they recruit their exhausted stores in some port around Cape Horn, and nearly five years pass away ere the storm-worn ship again appears in our harbour. Who then can imagine the feelings which must agitate a family when the husband and the father leaves his home for such a voyage as this. A man was speaking to me a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family on his last voyage. The ship in which he was to sail was at Edgarton, on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning, and saw all his private sea stores stowed away in the little sloop, and then returned to his home, to take leave of his wife and children. His wife was sitting at the fireside, struggling in vain to restrain her tears. She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter, about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is almost like the bitterness of death. The departing father imprints a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse ere he can cross that threshold again. One sea-captain upon this island has passed but seven years out of forty-one, upon the land. A lady said to me a few evenings ago, "I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days." He is now absent, having been gone fifteen months; and two years more must undoubtedly elapse ere his wife can see his face again. And when he shall return, it will be merely to visit his family for a few months, when he will again bid them adieu for another four years' absence.

I asked a lady the other day, how many letters she wrote to her husband during his last voyage. "One hundred," was the answer. "And how many of them did he receive?" "Six." The invariable rule is to write by every ship that leaves this port, or New-Bedford, or any other port that can be heard from, for the Pacific Ocean. And yet the chances are very small that any two ships will meet on that boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. Imagine then the feelings of a husband and a father, who returns to the harbour of Nantucket, after a separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or wo. He stands pale and trembling, pacing the deck, overwhelmed with emotions which he in vain endeavours to conceal. A friend in the boat greets him with a smile, and says, "Captain, your family are all well." Or, perhaps he says, "Captain, I have heavy news for you, your wife died two years and a half ago." A young man left this island last summer, leaving in his quiet home a young and beautiful wife, and infant child. The wife and child are now both in the grave. But the husband knows it not, and probably will not know of it for months to come. He perhaps falls asleep every night thinking of the loved ones he left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon, the telegraph announces that a Cape Horn ship has appeared in the horizon. And immediately the stars and stripes of our national banner are unfurled from our flag-staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced. And then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain. For which service a silver dollar is the established and invariable fee. And who can describe the feelings which must agitate the bosom of the wife! Perhaps she has heard no tidings from the ship for more than a year. Trembling with excitement, she dresses herself to meet her husband. "Is he alive," she says to herself, "or am I a widow, and these poor children orphans!" She walks about the room, unable to compose herself sufficiently to sit down; eagerly she is looking out of the window and down the street. She sees a man with hurried steps turn the corner, and a little boy has hold of his hand. Yes, it is he. And her little son has gone down to the boat, and found his father. Or, perhaps, instead of this, she sees two of her neighbours returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. They rap at the door. It is the knell of her husband's death. And she falls senseless to the floor, as they tell her that her husband has long been entombed in the fathomless ocean.

This is not fiction. These are not extreme cases which the imagination creates. They are facts of continual occurrence—facts which awaken emotions to which no pen can do justice. A few weeks ago, a ship returned to this island, bringing the news of another ship, that she was nearly filled with oil, that all on board were well, and that she might be expected in a neighbouring port in such a month. The wife of the captain resided in Nantucket, and early in the month, with a heart throbbing with affection and hope, she went to greet her husband on his return. At length the ship appeared, dropped her anchor in the harbour, and the friends of the lady went to the ship to escort the husband to the wife from whom he had so long been separated. Soon they sadly returned, with the tidings that her husband had been seized with the coast fever upon the island of Madagascar, and when about a week out, on his return home, he died, and was committed to his ocean burial. A few days after, I called upon the weeping widow and little daughter, in their desolated home of bereavement and anguish.

A few months ago, a boat's crew of six men were lost under the following circumstances. A boat had been lowered to take a whale. They had plunged the harpoon into the huge monster, and he had rushed with them, at railroad speed, out of sight of the ship. Suddenly a fog began to rise, and envelop the ship, and to spread over the whole expanse of the ocean. It was impossible to see any object at the distance of a ship's length. And there was an open whale boat, with six men in it, perhaps fifteen miles from the ship, with food and water for but a few hour's consumption, and utterly bewildered in the dense fog. The darkness of the night soon came on. The wind began to rise; the billows to swell. Every effort was made, by firing guns and showing lights to attract the lost boat. The long hours of the night rolled away, and a stormy morning dawned, and still no boat appeared. For several days they sailed in circles round the spot, but all in vain. The boat was either dashed by the whale, or swamped by the billows of the stormy night—or, as it floated day after day, upon the wide expanse of the Pacific, one after another of the crew, emaciated with thirst and famine, dropped down and died. And is not that an afflicted home, where the widowed mother now sits, with her child in her arms, weeping over her husband thus painfully lost!

And still when we take into account the great numbers engaged in the whale-fishery, and the imminent perils which the pursuit involves, it is indeed astonishing that there are not more fatal accidents. A large whale, with one lash of his mighty flukes, can shiver a boat to fragments, and sink to fathomless depths the mangled corpses of all who are in it. He needs to close his jaws but once, to crush the boat like an eggshell. Sometimes, plunging into the ocean's mysterious profound, he comes rushing perpendicularly up, with inconceivable velocity—strikes the bottom of the boat with his head, and throws it, with all who are in it, fifteen feet into the air, and, as the broken fragments of the boat and the wounded men are scattered over the water, he lashes the ocean into foam with his flukes, and is off, leaving his enemies to perish in the waves, or to be picked up by other boats. There are hardly any scenes upon the field of battle more replete with danger, than those which are often witnessed in this perilous pursuit. Many lives are lost every year. And yet there appears to be no difficulty in finding those who are willing, for comparatively a small remuneration, to face these dangers. If a man is successful, in the course of some twenty years, he lays up a moderate competence for the rest of his days. And this hope cheers him through innumerable trials, and hardships, and disappointments and dangers.

THE HID TREASURE.

BY CHARLOTTE ELIZABETH.

An affecting incident lately told in company where I was present, has dwelt on my thoughts ever since. It is highly characteristic of the place, the people, and the times that belong to it.

Private intelligence having been received that in a certain wild district, inhabited by the poorer class of peasants in Ireland, arms were collected and concealed for unlawful purposes, a party of military were despatched to make a sudden search in the suspected houses. Among others, they visited a poor cabin, inhabited seemingly, by poor quiet, inoffensive people, where, after most careful searching, they could find no trace of what they sought. When on the point of departing, one man remarked, that the rough stone which served as a sort of hearth, wore the appearance of having recently been removed; the earth about it was loose, and the stone seemed to have been hastily laid down. This revived their suspicion and they promptly lifted the rude flag from its place, and saw under it a parcel, carefully wrapped up in some poor, ragged covering. Here was a prize! How many pike-heads; how many pistols, or what quantity of ammunition they had seized, was a matter of conjecture, as they carefully unfolded the envelop. This was done, and the captors held in their hands—an Irish Bible.

The fact needs no elucidation: every body knows, that for a poor Irishman to possess the word of God is high treason against the Church of Rome; and that any offence given the priesthood of that church, in a popish district, is speedily punished with the loss of the little all of the helpless victim. The Bible, if discovered, would be barned, drowned, buried, or thrust into some inaccessible corner, while a terrible penance would await the possessor of such a contraband article, and any resistance thereto would incur the curse of excommunication, with all its subsequent terrors of ceaseless persecution and temporal ruin. This must be avoided if possible, by the poor creature who has no earthly refuge to flee to, and as yet too feeble an apprehension of divine realities to endure as seeing him, who is invisible. Still the Bible—"the story o' peace," as the simple Irish rightly call it—which has told him, in his own loved tongue, such things as never before entered his thoughts, to cheer him in his sad laborious pilgrimage on earth—the Irish Bible once received, it is hard, very hard, to give up. And so the trembling possessors looked around their poverty stricken abode, and finding no place where it might rest securely from the prying gaze of bigoted enmity, they take up the single stone that varies the damp surface of their cabin floor—generally the earth on which it stands—and there deposite the treasure. When night arrives the door was secured, the aperture called the window blocked up, and the precious Bible taken from its resting place, was read by such imperfect light as they could manage to afford. And this within the actual circuit of the British isles—this in the heart of Protestant Britain, the very throne of freedom!

TERROR OF OXEN AT A LION.

We were often exposed to danger from lions, which, from the scarcity of water, frequent the pools or fountains, and some of our number had some hair-breadth escapes. One night we were quietly bivouacked at a small pool on the 'Oup River, where we never anticipated a visit from his majesty. We had just closed our united evening worship, the book was still in my hand, and the closing notes of the song of praise had scarcely fallen from our lips, when the terrific roar of the lion was heard; our oxen, which before were quietly chewing the cud, rushed upon us, and over our fires, leaving us prostrated in a cloud of dust and sand. Hats and Hymn books, our Bible and our guns, were all scattered in wild confusion. Providentially, no serious injury was sustained; the oxen were pursued, brought back, and secured to the wagon, for we could ill afford to lose any. Africaner, seeing the reluctance of the people to pursue in a dark and gloomy ravine, grasped a fire-brand, and exclaimed, "Follow me!" and but for this promptness and intrepidity we must have lost some of our number, for nothing can exceed the terror of oxen at even the smell of a lion. Though they may happen to be in the worst condition possible, worn out with fatigue and hunger, the moment the shaggy monster is perceived, they start like race horses, with their tails erect, and sometimes days will elapse before they are found. The number of lions may be easily accounted for, when it is remembered how thinly scattered the inhabitants are, and, indeed, the whole appearance of the country impresses the mind with the idea that it is only fit for beasts of prey. The people seem to drag out a miserable existence, wandering from place to place in quest of grass, game, or wild roots. Those I had met with had, from infancy, been living a no-made life, with one great object in view, to keep soul and body together.

"A region of drought, where no river glides
Nor rippling brook with osiered sides;
Where sedgy pool, nor bubbling fount,
Nor tree, nor cloud, nor misty mount
Appears to refresh the aching eye;
But barren earth, and the burning sky,
And the blank horizon round and round
Spread—void of living sight or sound."

[*Moffatt's Travels.*

Children's Friend.

THE HAPPY OLD MAN.

While Sarah was one day walking with her little brother, they rambled by a small house almost surrounded with trees. Sarah had gathered some wild flowers for her brother. She saw some near the door of the house,—not in a private garden, for then it would have been wrong to touch them, and that she knew; but on a little bank that was public,—and she ran out of the road to pick them, when she suddenly came in sight of an old man, who was sitting near a door just round the corner, and was before concealed by an old tree.

Sarah was a sweet blooming girl, and she always looked good-humored, which gave an additional pleasantness to her countenance. The old man caught sight of her, and very kindly spoke to her, and told her that if she and her brother would walk into his little garden, he would gather her a few prettier flowers than those she had got and that would smell sweetly. Sarah was delighted with the offer; and after she had got a nice nosegay, the old man asked her to sit down and rest, and then talked with her.

He was but poor, and he was lame and very old, but he was very happy. This made Sarah wonder. "How happy you seem here!" said she; "why, I wonder you should be so! Shall I be as happy when I am old? And then you are lame and poor too: I am sure it was very good of you to give me these pretty flowers."

"My dear little girl," said the old man, "I will tell you what makes me happy. I have one Friend who though I am poor, and lame, and old, always loves me, and I love him, and I know that he will never leave me, nor forsake me; and this makes every thing pleasant when I think of it."

"Dear!" said Sarah, "who is he? Why, I wonder he does not help you out of this cottage!"

"He is very wise and good, my child," said the old man, "and he knows what is best for me; and if a house of gold and a sound pair of legs were best, I should have them, for he can do all things."

"*Do all things!*" said Sarah; why, nobody can do all things but God!"

"Well, my dear," added the old man, "and he is my Friend. He sent his Son to die on the cross for me, and I have loved him ever since I was young. I have found his favor better than life. I have seen many troubles in a wicked world, but I am sure that all things work together for good to them that love God; and when I die, I hope to be with him forever, and then I shall be happy indeed!" At this the old man's countenance brightened; then he laid his aged and wrinkled hand on Sarah's head; "God bless thee, my dear child," said he, "take an old man's blessing. May God be thy Friend! mayst thou learn always to serve him, and not have when old, to look back on a life of wickedness! If God should spare thee, may thy hoary hairs be a crown of righteousness; and mayst thou at last dwell with God in heaven!"

Delighted with the kindness of the old man, Sarah went away happy, and thinking how good a thing it was to serve God, if it made people so happy, even when they were poor and old.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of April 26th, has received the following contributions.

Easter offerings of the communicants of St. John's ch., Hartford, Ct., for Akron Ohio, $30; St. Paul's ch., Oakhill, N. Y., per Mr. J. A. Sparks, $2; Union church, St. Albans, Vt., part, $13; Grace ch., Sheldon, Vt., per the same, half, $4; from the church at M. A., $30; Young Men's Missionary Society of St. Luke's ch., N. Y., for Lincolnton, N. C., $25, through Edmund Wilcox, Esq., R. A. in Phila., from W. Stavely & Co., for Springfield, O., $6 31; from Old "Virginia," for Kenyon College, $5; from Miss M. Youlle of Va., half, $5—$16 31. St. Peter's ch., Lewistown, Pa., half, $2 05; St. Andrew's, Philada., half, $15; Zion ch., St. Andrew's parish, Charlestown, Vt., half, $19 75; Mrs. Ludlam of Bristol, Pa., half, $10—63 11; through Benjamin Howard, Esq., R. A. in Boston, from St. John's ch., Ashfield, $2; missionary association of St. Paul's ch., Boston, of which $25 is for Bishop Chase, $50 50; Christ ch., Boston, part, $5; Grace ch., do., for Monroe, Mich., $30; Augusta, Me., $50—$80, St. Ann's ch., Lowell, $22; Trinity ch., Nantucket, $20; Christ ch., Springfield, half, $2 50; St. John's ch., Wilkinsonville, half, $10 27; St. Michael's ch., Manchester, per Rev. W. H. Moore, collection, $14 17; a friend, $3; quarterly collection, $11 96, in all, $29 13—$222 40. Collection in Christ ch., Green Bay (a missionary station,) per Rev. R. Akerly, $8 37; Rev. J. A. Hicks, Rutland, Vt., $4. Total, $291 88.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.,
May 3, 1843. 139 Broadway, N. Y.

N. B. The office of the Treasurer has been removed from 152 to 139 Broadway; to which place all communications for him must hereafter be addressed.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report, 26th of April.

From Union ch., St. Albans, Vt. Quinquagesima collection, $10, ladies of Grace ch., Sheldon, Vt., half, $4, Rev. J. A. Hicks, Rutland, Vt., half, $4; St. John's ch., Ashfield, Mass., $2; missionary association of St. Paul's ch., Boston, $279, Christ ch., collection in part, $6, Grace ch., Sunday school, in advance, for support of 15 native children in Africa, from 1st July to 1st October, $75; Trinity chapel Sunday school, for one year's support of a child at African mission, $20; St. Ann's ch., Lowell, Mass., $5; St. Stephen's ch., Pittsfield, 4th quarterly payment, $75; Christ ch., Springfield, Quinquagesima collection; half, $2 50, St. John's ch., Wilkinsonville, Quinquagesima collection, half, $10 27—the above through B. Howard, Esq., treasurer of Massachusetts' Board. Jacob P. Donaldson, Kensington, Pa., 2 years payment for education of Jacob P. Donaldson, at Mr. Payne's school, $20; Miss Malvina Youlle, Catawba, Va., half, $5, St. Peter's ch., Lewiston, Pa., half, $2 05, from Geo. W. Taylor, treasurer committee of appropriation, St. Andrew's ch., Phil., half, $15; Zion ch., St. Andrew's parish, Charleston, Jefferson co., Va., $20; Mrs. Ludlam, Bristol, Pa., through E. Wilcox, Esq., R. A., $10. Total, $561 82.

F. F. WINSTON, Acting Treasurer.
New York, April 26, 1843.

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ANNALS of Philadelphia and Pennsylvania, in the Olden Times. By John F. Watson. In 2 vols. 8vo. of not less than 600 pages each, with 50 fine illustrations. Subscription price $4 per copy, payable on delivery.

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J. W. & SON, have also recently published, Exposition of Psalm cxix., as illustrative of the Character and Exercises of Christian Experience, by the Rev. Charles Bridges, M. A., Vicar of Old Newton, Suffolk. The second American from the sixth London edition. In one handsome 12mo. volume. Price $1 00.

To those who wish for a manual of simple piety; a book which enters into the mysteries of the Christian life; a book, not of debate or controversy, but of faith, hope, and charity, a book, which, like Herbert's Parson, and, we doubt not, like the excellent author of the book itself, aspires not to be "witty" but "holy," we strongly recommend the present volume.

It is not, however, deficient in that best "learning which has reference to the interpretation of Scriptures and its application to the various exigencies of the human soul;" nor in that true "eloquence" which flows from lips speaking out of the abundance of the heart on subjects best calculated to warm and elevate the affections, and to make the tongue "the pen of a ready writer."—*London Christian Observer.*

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REFERENCES.

Rt. Rev. W. Whittingham, Baltimore; Rev. J. Peterkin, Frederick-Town; Rev. O. Beckley, Maryland Tract; Rev. A. Shiras, Bottle-Town, Virginia; Rev. W. Armstrong, Wheeling, Virginia; Rev. W. Bell, Norfolk, Virginia. Dec. 31—tf.

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West Chester, April 3, 1843.

REFERENCES.

Rev. S. H. Tyng D. D., Rev. Messrs. Albert Barnes; Wm. H. Odenheimer, Joseph Jones, John L. Grant; Hon. Judge Kennedy, Wm. H. Dillingham, Isaac Roach, Seth Craige, Robert Morris, Thomas Bird, James Field, Samuel Hildeburn, John R. Neff, and Samuel Jones, Esqs., *Philadelphia.* The Faculty of the College of New Jersey, *Princeton.* April 8—3t.

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MISS Margaret Coxe designs opening her school for young ladies, in Cincinnati, on the 1st of May, 1843, and will be assisted therein by competent teachers, both in the useful and ornamental branches of a polite female education. Strict attention will be paid both by the Principal and teachers of the Institution to the moral and intellectual training of their pupils.

The charge for Boarding and Tuition, (the latter comprising the usual branches of an English education, with instruction likewise in Latin, Geometry, Algebra, the Natural Science, and Mental Philosophy, with attention to Needlework) will be for the Scholastic year $200 00
For the Senior Class of Day scholars per quarter, 12 50
For the Middle Class of do per do. 10 00
For the Junior Class of do. per do. 8 00
For scholars in the Juvenile department per do. 6 00
Tuition in French per do. 10 00
" in Music per do. 15 00
" in Drawing per do. 10 00
Use of instrument per do. 4 00
Washing per do. 5 00

A charge of $3 per quarter will be made for Fuel, Bedding, and other incidental expenses.

All payments for Boarders, semi-annually in advance, or Day scholars, quarterly in advance.

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